NATIONAL WEEKLY

Social Justice

Founded 1936 by Father Coughlin

Royal Oak, Michigan March 7, 1938

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An Open Letter to TOM GIRDLER

BY Walt Clyde

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THE FARMER GOOSE-STEPS
Joseph P. Wright

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HIS TWENTIETH CENTURY ART

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BEWARE OF THE COMRADE
Edward Lodge Curran, Ph.D.

•

A PUPPET OF THE INTERNATIONALISTS?
Father Coughlin

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THE PROBLEM STATED
Hilaire Belloc

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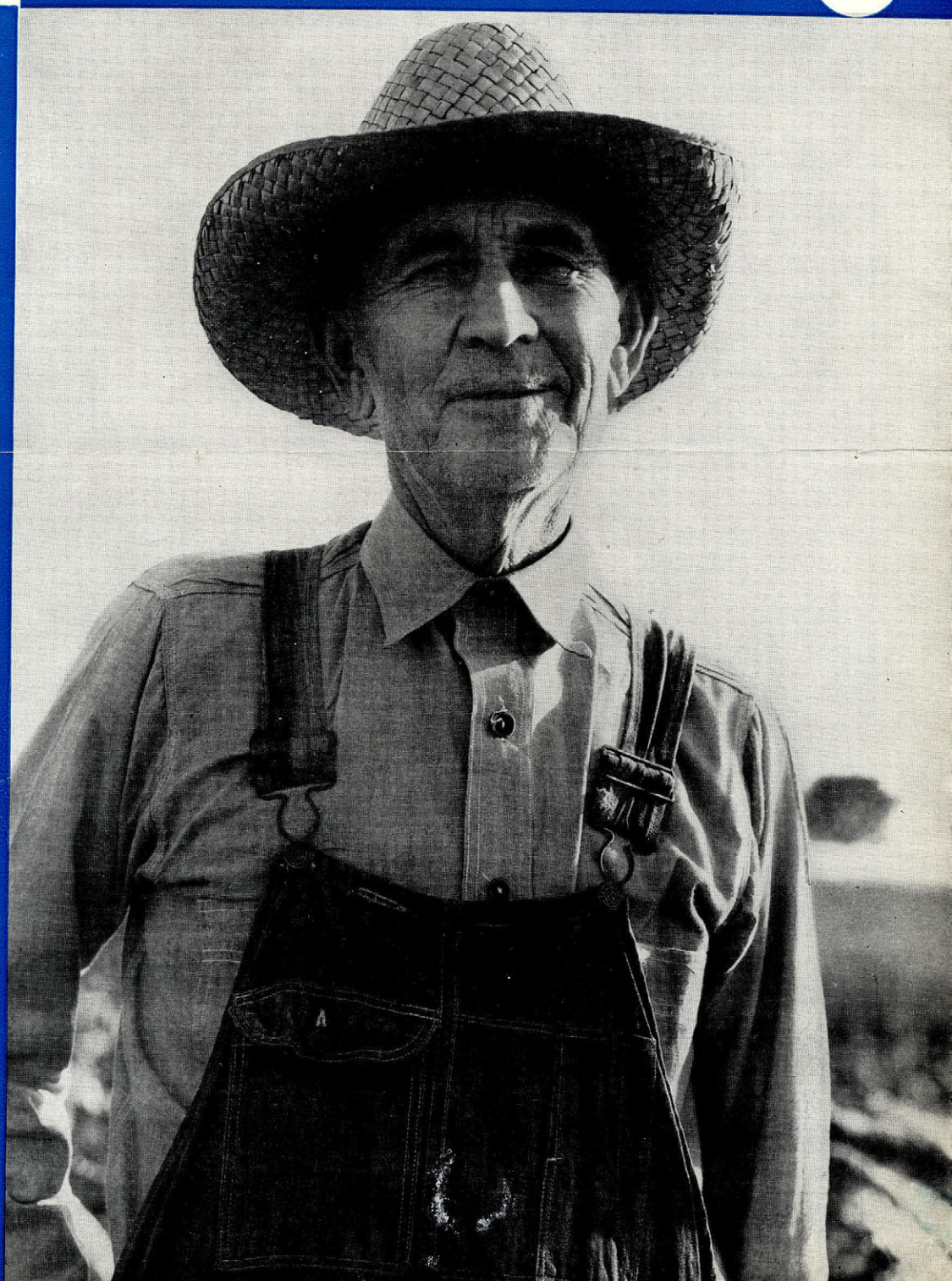
LAST CHANCE FOR DOUBLE PRIZE IN $9300 CONTEST!



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MARCH 7, 1938

CONTENTS

ARTICLES

The Problem Stated
Continuing THE WAY OUT
HILAIRE BELLOC PAGE 3

Communism and the Church in Spain
JAMES F. EDWARDS PAGE 8

Beware of the Comrade!
EDWARD LODGE CURRAN, Ph.D. PAGE 9

An Open Letter to Tom Girdler
WALT CLYDE PAGE 10

The Farmer Goose-Steps
JOSEPH P. WRIGHT PAGE 5

Ignorance and Cupidity
ROBERT H. HEMPHILL PAGE 15

This Twentieth Century Art
WILL ZINSKI PAGE 12

BIOGRAPHY

Damien, The Leper, A Condensation
JOHN FARROW PAGE 7

FEATURES

Father Coughlin Replies PAGE 2

Eyes and Ears PAGE 6

Curbstone Editorials PAGE 13

"Will the Gentleman Yield?"
A Congressional Symposium on War PAGE 17

FROM THE TOWER

A Puppet of the Internationalists?
FATHER COUGHLIN PAGE 4

EDITORIALS

President or Dictator PAGE 6

THOUGHT FOR THE WEEK

Mr. Father, This Is Your Child
FATHER COUGHLIN PAGE 19

CONTEST

Last Chance to Qualify For $3,000 First Prize PAGE 16

COVER

THE "GOOSE-STEPPER"

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Volume 1A 77 Number 2

Father Coughlin Replies . . .

Answering a correspondent who entertains a fear that America will be over-run by the yellow race, Father Coughlin said:

"I was never a believer in the principle that the end justifies the means. War, as an instrument, or as a means for settling international disputes, is abhorrent, bestial and unintelligent.

"I am not opposed to a war of defense. But I do not mix the terms defense and offense to such a degree that they are synonymous.

"If we Americans are of the opinion that by sending a million soldiers to the Orient and with them defeat the Orientals, what could we Americans do to the Orientals if they sent five million soldiers to our shores?

"Unquestionably, we could repel them.

"Did you ever figure out mathematically how many transport ships would be required to ferry a million men from Asia to America?

"One thousand men to a ship, plus the crew, would mean a thousand ships required by Japan for one million soldiers.

"At least another thousand ships would be required to carry ammunition, food and supplies.

"If we must defend ourselves, let us defend ourselves outside the Golden Gate where defense is possible, certain and efficient.

"Did you ever figure out statistically the cost of America's proposed venture into the Orient's war theater? One large battleship costs at least fifty million dollars. We Americans have approximately 160-million dollars invested in China—the price of three major battleships.

"Why insure 160-million dollars with 100 battleships—more than 6-billion dollars worth?

"If we are so anxious to insure the 160-million dollars of corporation money invested in China, let us insist that our corporations insure their investments with Lloyds of London. That insurance company can carry the burden. It is not the business of the American people to carry it."

In answer to a correspondent who requests information on the new farm bill, Father Coughlin said:

"As far as I see it, the new farm bill is an innocuous piece of legislation filled with high sounding words and loaded with much political dynamite.

"First of all, five major crops fall under the new farm legislation, wheat and corn, cotton, rice and tobacco.

"Two of these crops are northern crops. Three of them are southern crops.

"Now, according to the farm bill, an attempt will be made to regulate the production of these five major agricultural products. It is intended that our government, through its agents, will ascertain how many bushels of wheat, for example, will be consumed in a normal year by our population. The objective will be to raise that identical number of bushels of wheat.

"That fact can be ascertained, but Mr. Wallace has no private telephone line to Almighty God over which he can learn the future of drouths, of sand storms, of premature frosts, of grasshopper plagues and all other causes which, unknown to man, suddenly appear to devastate our crops.

"I would suggest that the farmers raise as much wheat as possible. If there is a vast surplus, let the government purchase it and send it as a Christmas present to the impoverished Chinese whose standard of starvation is well known to all.

"If we must export things abroad, why export poison gas, shells and machine gun bullets? Send something which will really build up a spirit of international good will.

"I fear that the 500-million dollars to be allocated, preventing the production of too much cotton, rice and tobacco, will be used as a slush fund to perpetuate an ever-growing bureaucratic form of government.

"All in all, the new farm bill is a hidden effort to control prices through the control of production. The sensible way, to my mind, is to control prices through the volume of money in circulation."

In writing a letter to one of his personal friends who is grievously afflicted, Father Coughlin wrote:

"Just another note to cheer and encourage you.

"I almost envy you the opportunity that God is giving you during these trying days. He is permitting you to become more like His Divine Son every moment that you hang upon the cross of suffering.

"It is easy for all persons to applaud Christ when He stands beautifully on the Mount of Transfiguration. Only the chosen few know how to smile at Him, and with Him, as He hangs on the Mount of Calvary. These are the fortunate few, and you are one of them.

"Perhaps the suffering and anguish that you experience this very day is the purchase price for some unknown grace which will descend upon little Bobby or Mary or Judith in days to come when they will be in most need of grace.

"Tomorrow's suffering will be another purchase price for Bob. Everyday, therefore, will have its compensation as you recognize that more good is gained through the process of suffering than is acquired through pleasure.

"All our salvation and graces in this world came from the suffering of Calvary.

"Cheer up!

"You are closer to God than you realize insofar as He permits you to be like His Son in your suffering."

On the occasion of the death of one of his friends, Father Coughlin sent this message to the bereaved wife:

"On this occasion words are very weak messengers to convey the heavy sorrow which burdens the hearts of all your husband's friends.

"Nevertheless, I am prompted to offer my condolence in the grammar of religion. For thirty-five years you and Elmer have lived a most exemplary married life. Your children are ornaments of virtue and proof of the beautiful domestic atmosphere which surrounded them in their childhood and youth.

"Thirty-five years ago you and Elmer stood at the altar and pledged your love for each other in those beautiful words, 'until death do us part'.

"In a sense, death has parted you. In another sense, death has only taken Elmer to his reward. Most certainly you believe not only in the immortality of the soul but also in the immortality of the body. Today you are remembering the story of Jairus' daughter, of Lazarus and of the Risen Christ. Today you are looking forward to the time when that same Gentle Hand will lift Elmer's poor dust from the grave, re-shape it into a lovely, celestial human form and wed it once more to his purified soul.

"It will not be long until all of us will say farewell to this world with its heartaches, its crown of thorns and its scourging at the pillar. When that day comes you and Elmer will be re-united forever to enjoy the blessed eternity which God has prepared for you."

We Present . . .

. . . The second edition of SOCIAL JUSTICE National Weekly in its new magazine format.

. . . Another Table of Contents, packed with merit and disclosing the suppressed truth of social justice.

Because the articles by James F. Edwards and Dr. Edward Lodge Curran both deal with Communism, publication of "Karl Marx Debunked" by Leon Hamilton, announced for this edition, is deferred.

Public response to our first edition in the new volume last week far exceeded our own ambitious anticipations.

NEXT WEEK . . .

An expose of "Child Labor in the Tiff Mines" by Thomas McNamara

THE PROBLEM STATED

by Hilaire Belloc

This is the Second of the Series of Articles on THE WAY OUT Written Expressly for Social Justice

THE PROBLEM with which we are faced is as follows: citizens politically free and politically equal do not possess the means of livelihood. The reserves of food and of clothing, of housing, of fuel and the rest, without which human life cannot be conducted, are in the possession of, and under the control of, men different from, and much smaller in number than, the mass of citizens.

It is the mass of citizens who must do the work whereby their livelihood is produced. Yet the mass of citizens are dispossessed in great areas of the world, and particularly in those countries under what is called "Capitalist Organization." The mass of citizens are the proletarians. Such of them as can be kept alive by the minority (whose motive in keeping them alive is to make profit out of their labor) have subsistence, though no proper security of that subsistence, and no voice in what shall be made nor any property in what they make. Meanwhile a margin for whom work cannot be found would starve to death were they not artificially supported by public funds under public officials.

The free and equal citizen has political freedom, he has not economic freedom. Such a state of things cannot endure.

Let us be clear on the two essential parts of this state of affairs: citizenship and destitution. *Citizens* without property, *citizens* with no safeguard for their livelihood, men politically free but deprived of economic freedom, suffer the intolerable situation which we must set right.

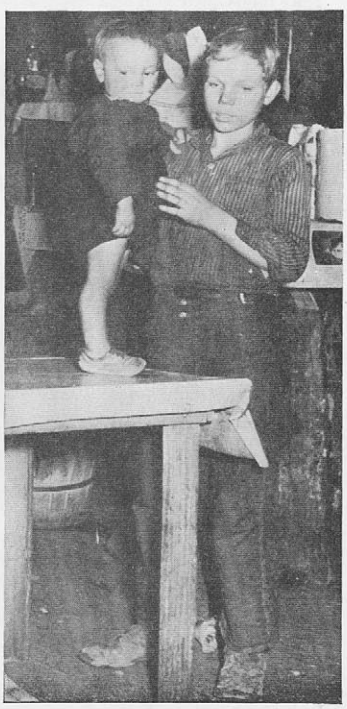
Where men are not free, where, by the whole organization of society, they are compelled to labor, where they are defined by law as slaves, they have a heavy grievance indeed. But they are not citizens. They are not conscious of an intolerable contrast between their admitted rights and their actual conditions. It is when the free man, the citizen, is reduced to economic subjection under other free men, that an impossible state of affairs arises. "You say I am free? And yet I cannot even live save by your leave! You say I am free? All your laws proclaim it, it is my proudest boast; yet I may not possess the thing which I make with my own labor! You say I am free? Yet the hours in which I am to work, and the conditions under which I have to work are imposed upon me by others. You say I am free? Yet the product of my labor does not belong to me, it belongs to another, for whose advantage I am constrained to drudgery. You say I am free? Yet I cannot choose what I will consume save within very narrow limits. I must take what is presented to me by a system of production which I did not create and which is indifferent to my desires. You say I am free and equal with my fellows? But in practice I am in thrall to those who hold that whereby men live: machines and the soil and the raw material and the necessary reserves of food and clothing and the rest which men, called my equals, have in their control and which I have not."

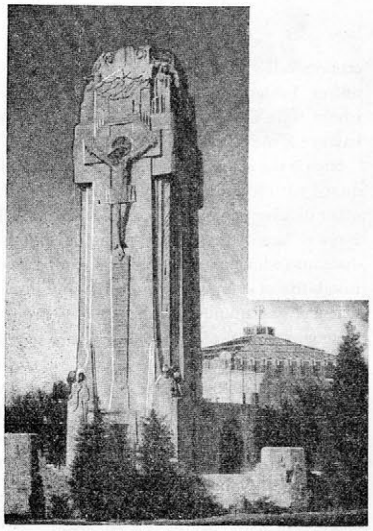
A FREE MAN, finding himself in such circumstances necessarily becomes a rebel. It is the contrast between freedom and unfree conditions of life which has set up the intolerable conditions of the modern state. That is the main problem stated in simplest terms.

Almost in living memory the mass of men lived in houses which were their own, produced food and clothing and the rest from land which was their own, possessed the fruits of their toil, decided what they would produce and what they would consume. Within living memory there still remained so large a proportion of men whose political freedom corresponded to an economic freedom that the old tradition survived. A society in which free men owned their farms, their stores, their blacksmith's forges, their fishing craft, their carpenter shops and the rest, still continued though it was threatened and diminishing. Today the disproportion between the men economically free and the men economically unfree, has grown so hugely as to throw the whole State out of balance. To restore the balance is the chief task before us.

Such is the main problem. There run intermixed with it and necessarily produced by it, other disadvantages: monotony of work which is not chosen by the worker; monotony of produce into which craftsmanship does not enter; instability of every kind, insecurity and insufficiency. Vast numbers of men lacking proper sustenance and yet vaster numbers lacking all certitude for the morrow. There has grown up also a control over all human activities, by what we call "finance"—the reign of usury and of debt. Again, great numbers of men working for the profit of the few are a contradiction of what useful labor should be. It has become of advantage to the worker to produce as little as possible for as short a time as possible, at as high a cost as possible. It has become of advantage to the actual producer of wealth to check and diminish or extinguish the production of wealth. We see that deadly paradox at work on every side.

WORST OF ALL, perhaps, there has grown up that habit of destitution, that loss of the sense of ownership and of real responsibility through freedom, which we call the "proletarian mind." With each of these points I will deal in their turn, but let us begin with the statement of the problem in its major form: we have fallen into a state where free men, equal citizens, are, in the mass, destitute, wholly dependent upon a minority of their more fortunate fellows, and in acute antagonism. It cannot go on.





FROM THE TOWER

A Puppet of the Internationalists?

IT IS REGRETTABLE that so many persons are calling into question the desirability of continuing with a democratic form of government. Nevertheless, the abuses which have crept into it are responsible for this growing attitude of mind.

The classical expression regarding democratic government was penned by Abraham Lincoln in his memorable address in which were contained the words: *"A government of the people, by the people and for the people."* In the abstract, no finer government could be conceived. In the concrete, its efficiency depends upon the intelligence and the morality of the people themselves and on the virtue and representative ability of those delegated by the people to serve them.

Since 1913, Congress has been notorious for its do-nothing attitude in alleviating the sad conditions extant in our country, being content to watch the American standard of living sink to the low level existing in other countries where money was issued and controlled by private bankers.

Moreover, each succeeding Congress has been busy passing legislation to sustain the concentrators of wealth in their position, as is evident from the various amendments to the Federal Reserve Banking Act, from the Banking Act of 1935, and from incidental legislation such as I had occasion to mention over the microphone recently. (I refer to the Carter Glass legislation which, since 1933 to the present day, has authorized a moratorium on all borrowings made by executives of all banks affiliated with the Federal Reserve, dating from 1933.)

Meanwhile, the history of this Congress has been identical with that of its predecessors, insofar as it has supported the unsound theories of ownership and the unsound laws already upon our statute books to protect owners. I refer to such laws which do not distinguish between ownership and use.

Having investigated the Assyrian, the Egyptian and the Roman laws in vogue before the time of Christ, I find this same fallacy characterized their legislative activities.

What was the result? The owner class gradually narrowed down to comprehend only a very few individuals. The non-owner class, comprised of the debtor class, was gradually reduced to the estate of slaves. One cannot escape concluding, from having made this study, that slavery was the direct result of an unsound concept of ownership adopted by the rulers and practiced by the executives.

ALTHOUGH American democracy is supposed to be a government of the people by the people and for the people, it has degenerated into a government of the owners, by the owners and for the owners. If history will repeat itself, and there is no reason to expect otherwise, the type of democracy which we find in practice in the United States is a type which furthers the cause of slavery.

Nothing can avert the outcome unless Congress forthwith outlaws the instruments which it and its predecessors set up to enable a few men to concentrate wealth.

Now that Mr. Warburg's ethics have brought the United States of America into the fold of all other countries where the private issuance and control of money predominate, and where this predomination is operated by a group of international bankers who are more loyal to themselves than to any flag or people, it will be of interest to view the activities of Mr. Joseph Kennedy, the newly appointed Ambassador from America to the Court of St. James. Mr. Kennedy is a Roman Catholic who should know the difference between ownership and use. He is sufficiently educated to recognize the failure which history has written across the pages of all previous governments. He is astute enough to know that wars settle nothing, and he is Christian enough to recognize that Christian justice and Christian charity must be re-introduced into the affairs of all governments and peoples before any sound hope of national or international success can be entertained.

Mr. Kennedy's predecessor in office, Ambassador Bingham, recently stated that America would have man for man and gun for gun with Great Britain in the next world struggle. Ambassador Hines, of World War fame, pleaded with President Wilson to hurry America's entrance into the war to save the commercial and financial structure of the Empire. Now, it is rumored that Mr. Kennedy's main objective as Ambassador is to consolidate Great Britain and the United States on a defensive basis which undoubtedly will point to the Orient as the first line of defense. Meanwhile, it is also expected that he will play an important part in re-adjusting and stabilizing the pound sterling and the American dollar through the agency of the gold ounce.

HERE, then decadent democracy will manifest itself. Instead of a government for the people, our government will operate on a basis of a government for the benefit of the British Empire which is operated and controlled by the privately owned Bank of England.

It is our sincere hope that this fine gentleman, remembering Abraham Lincoln's definition of democracy, will not lend argument to those who are agitating for the abolition of the House of Representatives which does not represent. The tinseled honor which is bestowed upon him in his appointment should be willingly sacrificed if it proves to be a temptation for him to become a puppet in the hands of the internationalists to embroil us in a world catastrophe for the preservation of the international financiers.

All in all, a true analysis of the so-called democracy which exists in the United States labels it as a form of state capitalism. By this is meant almost the opposite of socialism. It implies that finance and industry own the government instead of the government owning finance and industry. It implies that the people exist for the government instead of the government existing for the people. It intimates that the government controls the people instead of the people controlling the government—and this is accomplished through the modern galley chains of finance.

IF THIS degeneration of democracy is not halted, it will be better to annul it immediately than to nurse it; for eventually it will produce a new type of industrial slavery similar to that which brought about the downfall of Assyria, Egypt and Rome.

Is it too late to purify democracy? Probably not.

Is it possible to rectify its ills? Only when the power over the issuance and regulation of money and, therefore, of industry, agriculture and labor, will be removed from the Warburgs, the Kuhn-Loebs, the Rockefellers and the Morgans.

Father Coughlin

The Farmer Goose-Steps

by Joseph P. Wright

FRANKLIN DELANO ROOSEVELT, thirty-second President of the United States, stood on a flag-draped inaugural platform March 4, 1933, and raised his voice in his initial address to the nation whose destiny had been placed in his hands. As a brisk, wintry wind blew up Pennsylvania Avenue, the new President spoke to America's 120 millions in what he termed America's darkest hour.

His voice vibrant with hope, he intoned the now-historic words: "You have nothing to fear but fear itself!" He promised aid and understanding for all. He singled out the farmers in their need. The "farm problem," perennial trump card of politicians, had been analyzed in his campaign addresses and its evil omens attributed to Republican misrule. Now all would be changed. The needs of the country's agricultural one-third would be fulfilled.

"You have nothing to fear but fear!"

Five long years passed, taking with them the product of New Deal social experimentation —wasted billions, paralyzed business, and squandered resources. Again, the President addressed the nation. This time as Congress convened, January 3, 1938. The "farm problem," he reminded his legislators, was still with us. Despite five years of experimental surgery in the New Deal clinic, despite five years of wasteful spending and crop destruction, the "problem" had survived.

The President analyzed the situation thus, as he enunciated again the need for farm "relief":

"We have been discovering that vast numbers of our population live in a poverty more abject than that of many of the farmers of Europe whom we are wont to call peasants; that the prices of our products of agriculture are too often dependent upon speculation by non-farming groups; and that foreign nations eager to become self-sustaining, or ready to put virgin land under the plow, are no longer buying our surpluses of cotton, and wheat, and lard and tobacco and fruit as they had been before . . . "

There must be a solution, the President told his Congress, just as he had told the nation five years earlier. Making the same appeal, he preached implicit trust in the New Deal's benevolent despotism. He passed by the possibility of assuring the farmer his cost of crop production, and told the assembled Congress that the American farmer's only hope lay in surrendering to the Government his right to plant and market what he chose on his own land.

THE AMERICAN farmer now has something eminently worse to fear, than fear itself. The New Deal Congress recently forged into law the President's recommended system of crop-control, which gives to the Secretary of Agriculture an overlord domination of five crops—wheat, corn, tobacco, cotton and rice—on a nationwide basis. Farmers producing these crops must comply with the Government's dictates as to acreage, output and market quota, or submit to a cash fine, after the notorious act has been affirmed by a two-thirds referendum. *Collectivism has arrived in America!*

Collectivism Arrives in America as New Deal Crop-Control Regiments Agriculture, Restores Serfdom

What is the history of this collectivist measure? Here is a short summation of it: The bill is the product of accepted New Deal philosophy; it is the child of the New Deal "economy of scarcity" idea, shared by Secretary of Agriculture Henry A. Wallace and President Roosevelt. It was detailed at the top of the "must" list during the special Congressional session in November, but it found rough going in both the Senate and House.

A deadlock between the houses threw the bill into conference as the special session neared its unproductive end. The House, split by revolt against the measure, narrowly missed passing the Massingale Cost-of-Production measure which would have been a step toward true farm relief. Senate and House conferees struggled with the unwieldy, 45,000-word document, characterized as a "hodge-podge" by those closest to it. After more than a month's futile battling, it was passed by the House, laboring under a "gag" rule. Less than a week afterward, the Senate gave its reluctant assent to the measure by a 56-31 vote. Then it was sent to the President for his assured signature.

Old hands on the legislative scene spent the final days before passage of the bill pointing out its danger to those who showed little concern over its threat to democratic processes of government. Senator Arthur Vandenberg assailed it as the "most gigantic regimentation ever attempted this side of Russia." Senate Minority Leader Charles L. McNary stung his colleagues as he shouted, "this measure makes the farmer a vassal of the Secretary of Agriculture!" Senator Hiram W. Johnson shook his head ruefully as he rejected the bill.

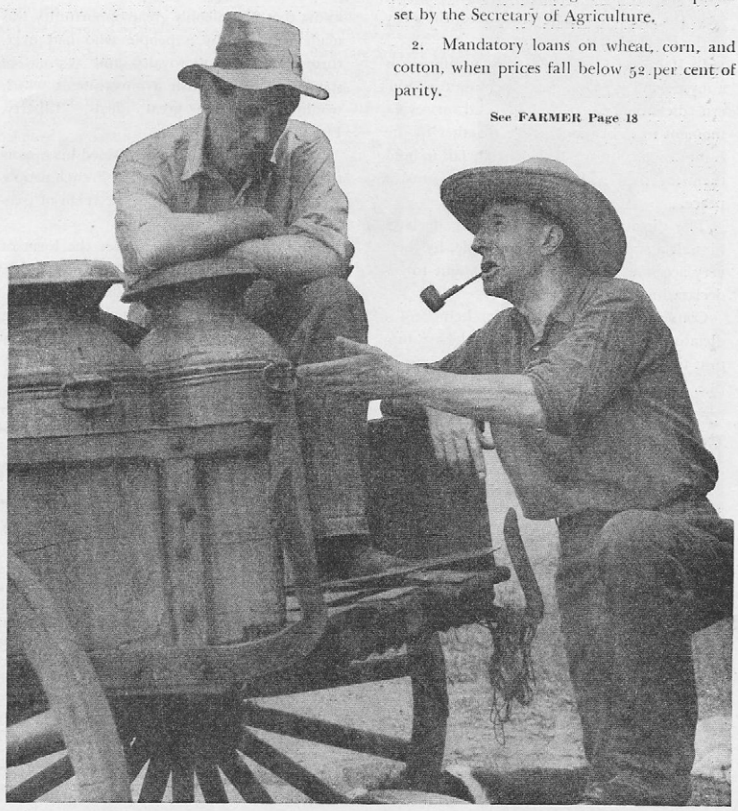
"I have voted for every farm bill for the last twenty years," he said, "but I cannot vote for this measure. It is the beginning of the end!"

The Farm Bill provides:

1. Marketing quotas, established after a referendum, on the five crops mentioned, with cash fines for marketings in excess of quotas set by the Secretary of Agriculture.

2. Mandatory loans on wheat, corn, and cotton, when prices fall below 52 per cent of parity.

See FARMER Page 18



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Rev. Chas. E. Coughlin, LL.D.

EDITORIAL COUNSEL

(By Permission of His Superior)

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16 PRINCIPLES OF SOCIAL JUSTICE

Liberty of conscience and education.

Just, living, annual wage.

Nationalization of important public resources.

Private ownership of all property.

Control of private property for public good.

Abolition of Federal Reserve Banking System and establishment of a government-owned Central Bank.

Restoration to Congress of its sole right to coin and regulate the value of money.

Cost of living maintained on an even keel.

Cost of production plus a fair profit for the farmer.

Labor's right to organize.

Recall of non-productive bonds.

Abolition of tax-exempt bonds.

Broadened base of taxation on basis of ownership and capacity to pay.

Simplification of government and lower taxes.

Conscription of wealth as well as men in event of war.

Sanctity of human rights preferred to sanctity of property, with government's chief concern for the poor.

President Or Dictator

A PRESIDENT CAN FAIL; a dictator cannot. History teaches that profound lesson in government.

Through the known ages, people have been led through awful oceans of needless bloodshed to support the egoism of men who insisted on being godlike.

Napoleon Bonaparte squandered hundreds of thousands of courageous lives in purposeless — sometimes insane — campaigns, not to serve the people better, but to bolster the glory of the Empire and the Emperor.

In Italy and Germany, today, militarism is a mystic and prevailing cult because the modern dictators must be prepared at every moment to weld their people together by the compulsions of war whenever they fail to hold them together in the constructive pursuits of peace.

The dictator, by his very status, declares himself a superman; and his people, by their very acceptance of the dictator, assent to his declaration.

Consequently, the "reason for being" of a dictatorial form of government is the assumption that a man not only can be, but is godlike. Without that assumption, bolstered (of course) by armies and guns and air-fleets, a dictatorship cannot endure.

Once stubborn events in the field of reality prove a dictator less than godlike, his power becomes limited by the loyalty of his army and his navy.

In extremities, the last and most telling argument of the dictator is war.

Throughout American history the assumption that has been basic to the stability of our government is that a president is only human, that a president can fail.

For that reason the supreme power of government has been shared with the President by the Congress and by the Supreme Court. For that reason the President has been elected every four years.

This is the sharpest distinction that can be drawn between a dictatorship and a republic. It is parallel to the distinction between progress and retrogression—between freedom and slavery—between peace and war.

Dictatorship By Subterfuge

IN MAKING the essential comparison between a dictatorship and a republic, no one should be deceived by mere words or names.

In designating the benedictions of the American form of government, we have deliberately avoided using the soiled term "democracy," and we have deliberately used the past tense.

We are aware that the pages of history are filled with "wolves in sheep's clothing." We know that nations in the past have been betrayed by subterfuge into tyranny.

We know the history of Napoleon. We know that Napoleon's great opportunity was made for him by a people who had overthrown a corrupt royalty and who were struggling to establish a government which would realize the great ideals, "Liberty, Equality, Fraternity."

We know that Napoleon grasped his opportunity with a pledge to lead the French people to a stabilized society under the reign of freedom.

We know, finally, that under the form of revolution he perfected the fact of the Empire. He created a dictatorship by subterfuge.

Turning to our own America, and thinking in the present tense, we are not deceived by the word "democracy" which dominates every speech of every politician.

We are aware that dictatorship can wear the mantle of democracy more gracefully perhaps, than any other disguise.

Still ringing in our ears is the warning which the Catholic Bishops of America directed to the American people last November.

"It (Fascism)," warned the official statement of the Bishops, "first gives the people many services; and then it assumes a multiplicity of functions *which no normal government should attempt to discharge.*

"Gradually the Totalitarian State assumes the responsibility and the function of the capitalist (R.F.C.), the industrialist (N.R.A.), the agriculturist (A.A.A.), the merchant and the employer (W.P.A., P.W.A., Wagner Act).

"All this inevitably leads, not to a free state, but to a slave state."

In Extremities

COMPARING presidents and dictators, we said: "In extremities, the last and most telling argument of the dictator is war."

If that is true, the fire-test of whatever has been growing beneath the fair surface of our republican form of government is now in process.

The New Deal is face to face with the collapse of its plan to hold the people together in the constructive pursuits of peace.

"We planned it that way," was the presidential slogan; and that planning has led the nation by a circling route back to the problems of 1932.

The President, at the hands of stubborn events in the field of reality, has been proved to be something less than godlike.

Simultaneously with the first unmistakable evidences that his peace-plans were crumbling, the President suddenly terrorized the nation with an unprefaced speech that called upon the nation to get ready for war—to forget its futile yearnings for peace in spite of Europe, in spite of Asia.

Latterly, legislation has been advocated by the President and prepared by Congress which puts our government into the world armaments race, and puts us into the race in a way that cannot fail to accelerate its pace.

Is the President preparing the last and most telling argument of the dictator?

That is a question which the American people must answer for themselves.

EYES and EARS by MARK MEECHAN

IN A RECENTLY PUBLISHED book, which deals with the present world crisis and which embodies largely the trend of persuasion used by President Roosevelt in his well remembered "quarantine" speech, can be found the following paragraphs:

"American motives for entering that conflict (the World War) are still, and will be for many years, the subject of debate among historians and scholars. Each expert can establish a different set of reasons, to his own satisfaction at least. But most of them agree that underlying all these opinions was a vague and unspoken fear: if the United States did not fight the Central Powers with the help of the Allies, it would have to fight them singlehanded sooner or later.

"Something of the same vague, unspoken dread is in the hearts of most Americans today. If another general war should break out, this country would soon find itself in an even more difficult position than it held from 1914 to 1917.

"All problems connected with war, including the one of staying out of it, have been magnified greatly in the intervening years. No matter where or between whom such a war should take place, the United States could hardly escape actual involvement, and certainly not the economic and social consequences which would accompany and follow it."

For the benefit of those well meaning souls who, though they are immersed in propaganda to their subconscious minds, are serenely unaware that war propaganda is rampant in this country today, let us point out that the foregoing paragraphs exemplify the neatest technique of the war-propagandist.

Furthermore, they express the fear-creating, emotion-stirring formula which, in all probability, will send millions of our best young men across the Atlantic or the Pacific to fight and to die for the interests of foreign governments before the troubles now raging in Europe and Asia will have subsided.

ALL PROPAGANDA misrepresents the truth; its very purpose is to magnify and over-emphasize.

The most common methods of misrepresentation are the deliberate falsification of facts and the bold assertion of what is purely conjectural. The example we have chosen uses both methods with polished finesse.

Skipping over the foregoing quotation, with the superficial censorship which characterizes the reading of all but a very few of us, you probably did not detect a most obvious falsification; you necessarily did not detect its psychological influence.

See EYES Page 18

DAMIEN THE LEPER

BY JOHN FARROW

A CONDENSATION FROM THE BOOK

SYNOPSIS *Damien de Veuster was born in 1840, at Tremeloo, Belgium. A typical boy, he already displayed the daring and courage that was his whole later life. Giving up a business career, he chose a life of service for others and joined the Picpus Fathers at Louvain. When illness forced his brother Pamphile to abandon the desire of dedicating his life to work among the Hawaiians, Damien eagerly volunteered to take his place.*

CHAPTER TWO

DAMIEN was thrilled as the planks beneath him lifted to the swell of the open sea. Outward bound! Magical words to even the most hardened seaman, certainly magical to Damien and his young fellow missionaries. The ten of them were leaving the port of Bremerhaven, Germany, in a small sailing ship, on a trip that would take them halfway round the world and farther.

For five months they rode the sea—a voyage that was uneventful save for a most terrific storm off Cape Horn. At last, they sighted the scene of their future life—the Hawaiian Islands.

The arrival of a ship has always been an event to Hawaiians. Even in these modern times, when steamships are a busy traffic in Honolulu waters, the arrival of a passenger liner is certain to be treated with ceremony.

Therefore, it can well be imagined how joyfully that sailing ship from Bremerhaven was received. Gifts were brought aboard and literally showered upon the confused missionaries; huge bunches of bananas, golden pineapples, and other exotic fruits and flowers that were as yet nameless to them.

The Captain, striding from side to side of the poop deck, noticed Damien leaning over the rail and gazing with entranced eyes at the antics of the swimmers. Pausing for a moment, the mariner informed him that the total native population of the Island was estimated at well under fifty thousand, whereas, when white men first came thither, they had been numbered at four hundred thousand! The appalling decrease in less than nine decades had been caused by the triple scourges of consumption, syphilis, and leprosy—diseases unknown before the arrival of the white man.

Damien never forgot the Captain's grim statement; it saddened him with a sense of both shame and guilt at being one of the race that had committed this great wrong — a crime for which he, eventually, was to give, in personal atonement, the utmost a human can give.

Two months after his arrival episcopal hands were ceremonially imposed upon Damien, and he received the bestowal of that spiritual power which marked his final separation from the laity.

With full consciousness of the honor and obligation of his new office, Damien celebrated his first Sacrifice of the Mass, the day following his ordination. Such an occasion must be an event in the life of any new priest, and it is not difficult to imagine the happiness that must have been Damien's as he approached the altar that day.

He had not long to wait before receiving an assignment. Soon after his first Mass, Monsignor Maigret, the Bishop of the Islands, informed him that the field of his labors was to be the district of Puno on Hawaii, the largest of all the Islands.

On arriving at the Island and district of Puno, Damien found not a single church. Immediately he became builder, carpenter, and even architect. No money did he have to purchase materials, but was there not good wood growing on every side? He hewed and he carried and his muscles hardened; the sound of his ax echoed through the trees, and the natives, convinced and impressed by this example, came to his help.

It is the nature of men, no matter of what race, to admire physical prowess; and tales were soon passed through the villages of this man's strength. It was said he could out-carry and out-lift any other man on the island; wisely he made no attempt to dispel the rumor—with the result that many a gallant whose pride had been ruffled by the challenge came to compete with him. Plank-carrying contests were arranged, and, as the games went on, the chapels grew.

No place of his district seemed too inaccessible or difficult for him to visit. He hacked his way through jungle thickness and his path took him by cratered regions where active volcanoes seethed threateningly. As he surveyed the lakes of fire with calm eyes, he well remembered the saying of his veteran fellow missionaries: "There is nothing like it in the world to give one an idea of Hell."

A meager stock of simple medicines, given to him by the wise old Bishop, was kept at his house for anybody's use. When there was sickness or death, no trouble was too great for him to undertake.

Damien was twenty-five now and his parishioners brought gifts of fruit and fish as they came to help him celebrate his birthday Mass. For many reasons they were rather proud of their hard-working pastor with his superb physique and unusual strength.

They regarded with respect and no little awe his celibate life, for, according to the inherited beliefs of their fathers, men who led such lives were men who were more than mere humans and possessed of supernatural powers. And celibate he remained. But was he ever tempted to break his vows? He was a man, and it is to be supposed that he had the temptations of men, especially in this land of enchantment, with its warm intoxicating evenings, scented with the fragrance of flowers and full of the music of distant chanting.

At this time Damien heard of the failing health of one of his fellow missionaries, and with the generosity that was all his own, he volunteered to exchange places. His offer was taken up and soon he was working in Kohala, a territory larger than Puno and much more difficult to administer.

Here again he threw his entire being into the labor before him. He heard of a distant settlement containing a few Catholics, but bounded by steep mountains and sea-hemmed precipices and considered almost impossible to reach at this time of the year. Such stories only served to challenge his initiative. How should he get there? The elder men of the village were consulted but they shook their heads and counseled him to wait several months for the right season, warning of rain that was more than rain, and telling formidable stories of impassable gorges. But he, thinking only of the isolated Christians who had need of him, could not wait and made his decision to go by sea. After having obtained a canoe, which was merely a hollowed log, he prevailed upon two of the most venturesome spirits of the village to accompany him.

The sea had the calm flatness of dawn when they sailed, but as the sun rose higher the water became ruffled until finally, in the late afternoon, the canoe capsized. By this time they were well out to sea and the situation looked, and was grave. Sharks abounded in these waters, the seas were mounting higher, and dusk was approaching.

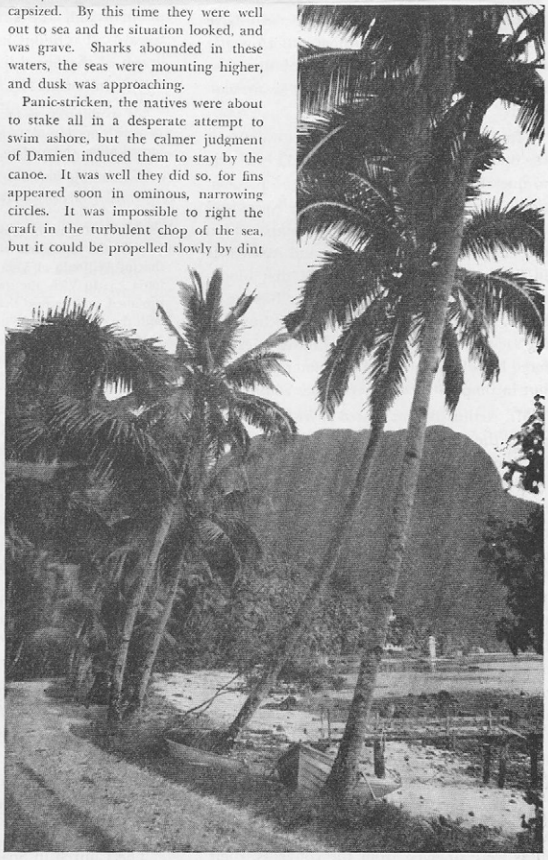
Panic-stricken, the natives were about to stake all in a desperate attempt to swim ashore, but the calmer judgment of Damien induced them to stay by the canoe. It was well they did so, for fins appeared soon in ominous, narrowing circles. It was impossible to right the craft in the turbulent chop of the sea, but it could be propelled slowly by dint of much pushing and pulling. This they took turns at; in addition, continually making a commotion by splashing and shouting to keep off the sharks. They eventually reached land, certainly thankful to God for the narrow escape.

Not at all daunted, Damien started off again the next week. This time he went by the mountains. It took him four days. The first stages were made by horse and after the going became too rough for the steed, he proceeded on foot with the heavy knapsack strapped to his broad shoulders. The trail took him to sea, and he then waded through the surf and swam the distance to the rocks where foothold could be obtained again and where he found himself to be at the base of a high and steep mountain. This he scaled by climbing on hands and knees, grabbing at grass and roots which were rotten and dangerous to the grip.

Meanwhile, rain came, but he clambered on, slipping and falling, but remaining determined. The summit was reached but it was razor-edged and a precipitous ravine yawned under his eyes. Beyond that was another mountain just as high as the first. He negotiated both, only to find a desolate plateau, and still another hill! His hands were broken and lacerated; three finger nails had been torn out, leaving bloody and sore wounds. His feet were equally wounded, for his boots had long since disintegrated and his face, indeed, his entire body, bore deep scratches from vines and tendrils.

But on and on he worked his way.

See DAMIEN Page 15



COMMUNISM AND THE CHURCH IN SPAIN

by James F. Edwards

THE DAY is passed when a public denial may be made that Marxian radicalism is not the motivating force destroying all vestiges of religion in Spain. The 1936 New Year's greeting of Premier Largo Caballero to Soviet Russia is the answer to those who have attempted to conceal the ambitions of the Marxian rabble in Spain. Listen to what Caballero had to say in that New Year's message:

"I greet you through Izvestia to wish the Soviet people a happy New Year. The Spanish working class is forever united with the Russian workers. We will never forget the solidarity of the Soviet workers with us in this difficult time. The proletariat of Spain will always strive during the war and after the war is over to follow the example of your great country."

Nor may the friends of Spanish Communism explain La Passionaria (The Passion Flower), whose loathing of all religion is excelled only by Marx himself. When Irun was made a monstrous bonfire, this Passion Flower could be heard screaming over the radio: "Mind you when you enter the city you will find debris and cinders. You will be unable to find even the traces of those belonging to your class for they will have forever been effaced from the earth." A gentle creature is this woman who symbolizes the type that Communism demands of its womanhood!

Human ingenuity was made to wait until the opening gun was fired in Spain's civil war to unearth new forms of torture and persecution. The inventive minds of the Neros and Diocletians were amateurish compared to late crimes of the Communists and Anarchists in Spain. I witnessed much of that bloodthirsty brutality during the weeks I spent in Spain. The destruction of beautiful churches, the sacking of sanctuaries, the indignities suffered by priests and nuns were fateful enough, but incomparable to other crimes committed.

Mr. Arthur Bryant, noted British historian, places the number who have been murdered in Red Spain at 350,000. From February 17th to July 18th, 1936, the first five months of the so-called Popular Front Government, every manner of abomination was common in the country. At Yecla, in the province of Murcia, the remains of a former bishop of Jaca were interred. The bishop had built a hospital at Yecla and was known in the town for many other deeds of mercy. With all the dead man's past benevolence, his body was taken from its grave by a crowd of ghoulish women, gasoline poured over it, hung from the branch of a tree and then set on fire. At Caravaca people were publicly flogged for refusing to blaspheme.

In Madrid unbelievable use was made of sacred vessels and vestments. In several towns nuns were dragged from the convents, their habits were ripped from their backs and they were driven through the streets naked. In a suburb of Barcelona the head of the pastor of the town was carried through the streets on a platter and then exhibited in a butcher's window to demonstrate that religion must die. This was Spain's "liberal" and "democratic" government! This was the democracy that the Spanish people were asked to support when the so-called insurgents and rebels arose on the 18th of July, 1936.

TWENTY THOUSAND churches and chapels destroyed! These gems of the master workman were a contribution to art and architecture that will never be replaced. Fourteen thousand priests murdered! It is so foul a stain upon the activities of Communism that it will never be erased from the memory of mankind. 350,000 murdered in cold blood, the majority of them completely innocent of wrongdoing! It is a record that has no parallel in human history.

The Bishops of Spain have left an imperishable document to exhibit to all generations of mankind, the attitude of Communism toward all religion. A repetition of a paragraph of the Spanish Pastoral issued later in 1937 is important. That letter states:

"As to tortures: many had their limbs amputated or were ripped open from top to bottom, burned or buried alive, chopped to death with axes.

"The revolution was inhuman. The honor of women has not been respected, not even of those consecrated to God. Tombs and churchyards have been profaned. In the famous Romanesque monastery in Wipoll, the sepulchers were destroyed, among them that of Wilfredo el Velloso, the conqueror of Catalonia . . . In Vich, the tomb of the great Balmes was profaned, and we read that the people played football with the skull of the great Bishop Torras y Bages. In Madrid and in the old cemetery of Huesca hundreds of tombs have been opened to strip corpses of the gold in their teeth or of their finger rings."

Did these Bishops retaliate or permit their people to retaliate at the ghoulishness of these savages? Do they sing a hymn of hate after viewing the barbarism of these disciples of Lenin and Marx? This is their revenge at the practical application of Marxian philosophy:

"We reiterate our word of pardon for all, and our purpose of doing them the greatest good we can . . . in dispatch of so many victims, fascinated by the doctrines of demons, let us say that when they were dying under the sanction of law, our Communists have been reconciled in their vast majority to the God of their fathers."

THERE is the irreconcilable breach between Christianity and Communism—Spain on her knees, praying for and administering to her enemies. It is another Golgotha with other Christs hanging from their crosses repeating: *"Father forgive them for they know not what they do."*

The Church in Spain has been blamed for the social injustice, the lack of educational facilities and the other serious defects and sins that led to the terrible upheaval. It is so simple and easy to place the blame on the shoulders of religion to justify the cruel savagery of radicalism! The antipathy of so many toward the Catholic Church makes it so much simpler to charge that the Church was too rich and the clergy led lazy lives as a justification for the outrages committed by Communist and Anarchist.

No less an authority than Professor Allison Peers, a distinguished Protestant scholar, dismisses the accusations against the Church and clergy of Spain with the clear-cut statement that:

"The Spanish Church is credited by her enemies with being over-powerful and rich. But its true power and its true riches are of a kind that no man can take from it; the millions who worship with an intensity and regularity hard to parallel, and the thousands who live saintly lives of devotion."

It must not be forgotten that thousands of the priests murdered in 1936 and 1937 might have escaped the fury of the red mobs had they abandoned their posts of spiritual duty. Even today priests are saying Mass in Madrid and administering the sacraments in the cellars of homes. They understand what it will mean to be caught. But they are prepared to risk all, that the faithful may enjoy the fruits of religion. Their heroism brings one back to the penal days in Ireland, to the Catacombs of pagan Rome.

DURING the weeks I spent in Spain, I had an opportunity to judge this clergy. I must honestly state that I found them simple, humble, sincere men whose love of country was only surpassed by their love of God. They are traveling their "Way of Sorrow" in these dark days of travail. But they will yet witness the brightness and glory of their Resurrection morning.

One afternoon, in a town along the Bay of Biscay, I went to view the ruins of a sixteenth century church dynamited by the reds on a previous evening while forty persons were reciting their night prayers. But one wall of this grand old church remained standing, so thoroughly did the blast crush the structure. It was the rear sanctuary wall, and still hanging from it was a large crucifix. The sight of it symbolized the failure of Communism in Spain.

The impious barbarity of the blinded children of Karl Marx may destroy churches, profane sacred vessels and vestments, kill priests and violate nuns, but the philosophy of Karl Marx will never supplant religion in the hearts of the children of Christ.

Beware Of the Comrade

by Edward Lodge Curran, Ph. D.

Hope of Social Justice for Labor Lies in Keeping Locals From Becoming Tools of Communism

A FEW WEEKS AGO an open letter to Mr. John L. Lewis appeared in these pages. Mr. Lewis was asked to repudiate Communism and to remove all Communist personnel from high places in the C. I. O.

Accounts in the public press have been most heartening. The United Mine Workers of America have voted to retain their ban against admitting any Communists to membership. Mr. David Dubinsky has denounced all Communists in the C. I. O. Mr. Homer Martin has once again repudiated Communism and Communists in his praiseworthy attempt to keep the United Automobile Workers of America an American organization.

We congratulate these men on their stand, which is our stand. Collective bargaining agencies in America must be kept American in spirit, in purpose and in procedure. American labor must not crucify itself on the cross of Communism.

There is another step to be taken in the program of Americanizing all labor unions in the United States of America: The unions must be kept out of the field of international politics. The job of union men is very simple. They must establish collective bargaining agencies that will secure a living annual wage and economic security for their membership. Union members do not have to look very far for a clear statement of union principles and economic progress. The union that adopts the sixteen principles of Father Coughlin is committing itself to the safest and most secure program of social and economic security ever drawn up in the United States.

American unions have a full sized job in the United States. They should not be led astray by the siren call of the Leftist Internationalism. To get embroiled in foreign alliances of thought or action will result in a split among union members. Such a split will weaken the economic force and bargaining power of the union itself. The message of George Washington against entangling alliances is meant for members of American unions as well as for the members of any other group or organization within the United States today.

Specifically, American labor unions should keep out of the Spanish struggle. As unions they should not take sides. If they collect for charity, the money should be collected for charity on both sides or not at all.

HERE is a typical illustration of the activities carried on by some unions: The Restaurant Employes Union, Local 302, in New York City, posted a sign on the bulletin board of its headquarters urging its members to contribute money towards the side of the Red Loyalists in Spain. What right has this group to engage in such activities? Every real American union member, who realizes that the side of the Spanish Loyalists is the side of Moscow and godlessness, resents this union pressure. Official international appeals of this nature weaken national economic unity.

Equally partial toward the Red Loyalists in Spain is the American Musicians' Union, Local 802, in New York City. What right has this organization to permit its members to play free at benefit concerts for the sake of the Spanish Reds, when no such permission is given to play free for charity to be distributed on the Nationalist side? The very opposite is the truth.

When benefits were held to raise money for the sake of the helpless and homeless of *both* sides in Spain, the members of this same union saw fit to exact full union wages for their services. Such an affair was staged at Madison Square Garden under the auspices of the American Committee for Spanish Relief, and the orchestra on that occasion consisted of members of Local 802. In printed circulars and on the printed program, the announcement was made that any profits derived from this meeting were to be devoted to charity in Spain, irrespective of race or creed or political affiliation. When the adherents of both sides in the Spanish struggle were to benefit, when the meeting was held on a basis of pure Samaritanism—then the members of this union charged the American Committee for Spanish Relief the approximate sum of nine hundred dollars. These were the same men who, a few weeks later, donated their services to a concert performance that was held for the benefit of the Red Loyalist side alone.

As an inevitable result of such tactics, there was resentment in the ranks of Local 802, as was the case in Local 302 of the Restaurant Employes Union. The real American members recognize that what is just for one should be just for the other. Either the services of Local 802 should be donated to charitable benefits for both sides or both sides should be charged. The biased policy of Local 802 has only served to arouse ill-feeling among its own members.

But the sweetest story is yet to be told. Let us visit a typical labor union meeting and review its typical schedule of activities.

I HAVE before me a detailed report of what went on, February 2, 1938, at the regular meeting of the Book and Magazine Guild, a C. I. O. affiliate in New York City. As you will agree after you have read particulars about this assembly, the name of the Guild is most misleading. An unsuspecting reader might conclude that the meeting would concern itself prominently and predominantly with the job of laying plans for the economic benefit of those engaged in the writing of books and magazine articles.

Such, however, was not the case. Negrin, the Red Premier of Red Loyalist Spain, would have found himself perfectly at home. Witness the bill of fare:

David Zabladowsky, the president, was in the chair.

1. The minutes of the previous meeting were read. They showed an important change. The union had voted an ambulance for the Red Spanish Loyalists. The ambulance, if you please, was, at first, to be paid for out of the union's treasury. Evidently, the treasury was too shallow for, according to the change in the minutes, the ambulance was now to be secured by popular subscription in the form of pledges. One Lillian Dangler, of crimson lip and rouged mentality, sponsored the move and a collection was taken up among the assemblage. The first bit of union business went off quite successfully. The collection was large.

2. The next bit of "union business" was a speech by Maxwell Lehman, of the scarlet fever variety, on Spain, advising support of the Loyalists. Much applause.

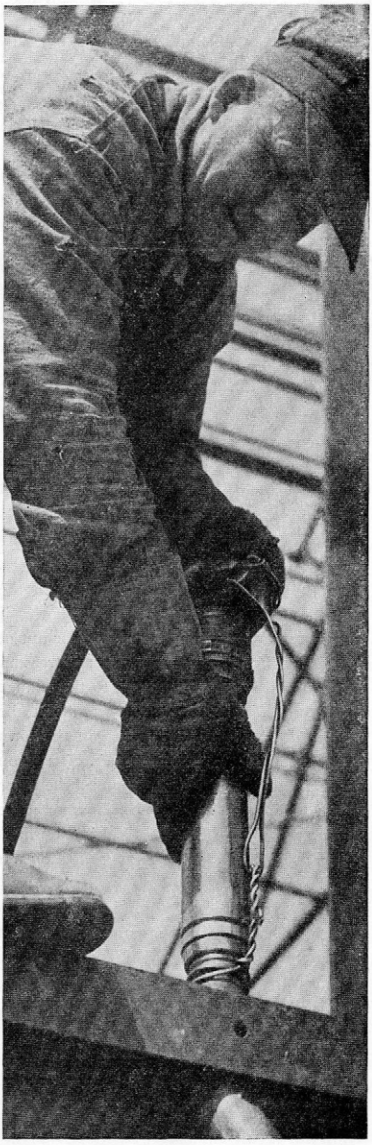
3. The chairman then read a report of the ways and means committee suggesting cocktail parties followed by trips to the theater—if one still could trip—to raise money for the Local, part of which was to be diverted to education in Communism. It is too bad some member did not move to donate to the Local

See COMRADE Page 14

NOTE: *The nation-wide publicity accorded to Mr. T. M. Girdler on his able defense of "big business" against government restraint, in his radio address on January 20th, prompts me to submit the following letter which presents factual evidence that refutes the statements made in and inferences derived from his speech.*

Girdler is opposed to regulation. He belongs to the modern Bourbon class which wears the halo of rugged individualism for industry and ragged individualism for labor.

This publication, while opposed to the government's taking over business, subscribes to the theory that governments should regulate business, if business does not know how to regulate itself.



My Dear Mr. Girdler:

Your impressive speech at the annual dinner of the Lehigh Club on January 20th omitted and left unanswered material facts of vital importance to 40,000 common stockholders (91.7 per cent of them own 100 shares or less) of the Republic Steel Corporation for the safety of whose investment you evince such grave concern.

The following factual record of the relationship between the Republic Steel Corporation and its 40,000 common stockholders supports the conclusion that the views you expressed omit material facts and are therefore misleading and incomplete.

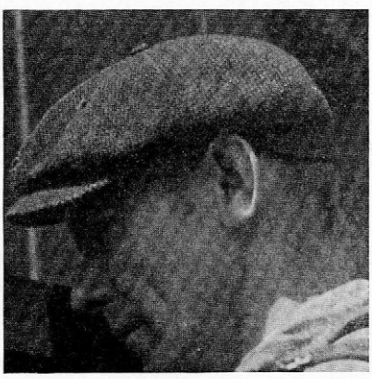
In view of the fact that you have appointed yourself a spokesman for the security holders in the United States of America for the purpose of safeguarding their savings against what you state are "controls based on false theories," and in view of the nation-wide publicity accorded to you by the press and radio, it is your duty and obligation as an American citizen, as spokesman for the security holders, and presumably as spokesman for "big business" to answer publicly the following specific facts which tend to refute the statements made in and inferences to be derived from your speech:

1. YOUR STATEMENT: "One result of this situation has been to frighten and to send into hiding the average investor upon whom industry depends for a large part of its development and expansion."

QUESTION 1. Is it true that the 40,000 common stockholders of your corporation have not been paid any dividends since August 1, 1930?

QUESTION 2. Is it true that the following payments have been made by your corporation:

(a) Dividends of $18 per share on the preferred stock during 1936 and 1937?



Chairman of Republic Steel Is Challenged to Explain Why 40,000 Owners of Common Stock Have Had No Dividends

SCHEDULE OF PAYMENTS IN 1936

Securities	Amount	Interest	Dividends	Other	Total
Bonds	$110,874,148	$4,815,583		$1,085,770	$5,901,353
Prior Preferred	28,230,350		2,874,112	Premium on Bonds called for redemption	2,874,112
Preferred	11,959,700		1,435,164		1,435,164
TOTAL	$151,064,198	$4,815,583	$4,309,276	$1,085,770	$10,210,629
COMMON	$ 93,995,228			NO PAYMENT SINCE AUGUST 1, 1930	

(b) Dividends of $18 per share on the prior preferred stock during 1936 and 1937?

(c) Full payment to December 31, 1937, of the interest and retirement provisions on all your funded debt?

2. YOUR STATEMENT: "Industry, in fact, is but a cross section of the public consisting of the security holders who own it."

QUESTION 1. Is it true that the owners (40,000 common stockholders) of the Republic Steel Corporation have no effective method of exercising the usual rights of ownership, but are entirely dependent on management discretion?

QUESTION 2. Is it true that the owners (40,000 common stockholders) of your corporation have no voice in its management, particularly in respect to the compensation paid to you and your associates, and payment of dividends, because of "insiders" proxy control?

QUESTION 3. Is it true that you and your associates have perpetuated your control because the owners (40,000 common stockholders) are unable to exercise their voting rights to elect a management of their own choice?

QUESTION 4. In your opinion, would the President of the United States adhere to our democratic principles in requesting Congress to enact legislation to limit American citizens to a choice of one of the following methods of exercising their voting rights:

(a) Each citizen having a right to vote shall be present at the White House in Washington, D. C., on the second Wednesday of April, 1938, and at such time and place vote for his choice of President, or

(b) Each citizen having a right to vote may vote for his choice of President by proxies given to three intimate associates of the President?

QUESTION 5. Is it true that the owners (40,000 common stockholders) of your corporation have their choice of one of the following methods of exercising their voting rights:

(a) Each stockholder having a right to vote shall be present in your office in Jersey City, N. J., on the second Wednesday of April, 1938, and at such time and place vote for his choice of management, or

(b) Each stockholder having a right to vote may vote for his choice of management by proxies given to three intimate associates of the present management?

3. YOUR STATEMENT: "The fortunes of these industries rise and fall with that of the whole people, because, after all, the public is the final boss and paymaster of all of us in industry."

QUESTION 1. Did your "boss and paymaster" (40,000 common stockholders) vote their consent to the following:

(a) Your salary of $174,999.96 in 1936?

(b) Remuneration to the directors, officers, lawyers, auditors and other executives, aggregating over $1,000,000 in 1936?

(c) An option held by you to purchase shares of the common stock at $6.00 per share?

(d) No payments in the past seven years to themselves?

QUESTION 2. Is it fair to your "boss and paymaster" (40,000 common stockholders) to make substantial payments to the owners of the preferred and prior preferred stock, and for interest and the retirement provisions of the funded debt, and no payment for the past seven years to them?

QUESTION 3. Has your "boss and paymaster" (40,000 common stockholders) an option to purchase shares of the common stock for $6.00 per share on the same basis as you can?

Social Justice

AN OPEN LETTER TO TOM GIRDLER

by Walt Clyde

4. YOUR STATEMENT: "Industry has deep obligations and responsibilities towards all these factors and each must be given consideration," and the following taken from a paragraph towards the end of your speech, " . . and pay a fair return on the money invested in business."

QUESTION 1. In your opinion, has the management of the Republic Steel Corporation fulfilled its obligations and responsibilities, and paid a fair return on the money invested by its "boss and paymaster" (40,000 common stockholders) in "taking" over $1,000,000 as remuneration for management services in 1936, and giving your "boss and paymaster" (40,000 common stockholders) nothing for the past seven years?

5. YOUR STATEMENT: "It is just as necessary to restrain the chiseling minority in business as it is to restrain the law breakers among our citizens. But business does not approve the imposition of controls based on false theories. It is a generally accepted fact that the great majority of business men are honest."

QUESTION 1. Do you consider it honest for one individual to "take" $174,999.96 cash compensation in 1936, and give the owners (40,000 common stockholders) absolutely nothing for seven years?

TO SUPPLEMENT the foregoing, will you answer the following questions:

QUESTION 1. How many cash dollars did the Republic Steel Corporation receive as consideration for the common stock issued to date? In this connection your attention is called to the following statement by John T. Flynn in his book "Securities Speculation" (1934) with reference to Republic Steel. "As a matter of fact, practically the entire issue of common stock was water."

QUESTION 2. In your opinion, is the management privileged to take priority on the *profits* and give its owners (40,000 common stockholders) priority on the *losses?*

QUESTION 3. In your opinion, does your corporation deserve the confidence of its owners (40,000 common stockholders) to whom you have paid nothing for seven years although the management (you and your associates) have "taken" substantial compensation?

QUESTION 4. Would it not be fairer and more equitable for the management to reduce its salaries in a period of declining profits, and give a small dividend to its owners (40,000 common stockholders) who presumably are men and women in moderate financial circumstances?

THIS 20th CENTURY ART

by Will Zinski

SUCH adjectives as mark the title of this article are the common poultices applied by modern critics in their efforts to characterize art without beauty. At least these critics have inherited sufficient honesty from the masters of old to forego using the correct qualifier spelled "b-e-a-u-t-i-f-u-l."

But, let's on with the story:

A certain artist, in writing his memoirs, recalls that his first reaction on falling into the swollen current of a river was not fear, but a vivid impression of the peculiar color of the water.

This is quite plausible.

No one uses his eyes so intensely as the artist; no one notices so much, or gathers so many fragments of joy and excitement from a seemingly barren road. Also there is no one—except perhaps a child—to whom small things can appear so magnified. For the artist has been equipped with keen sensibilities and a vivid imagination, and these have grown keener and more vivid by constant use.

Light, color, line, that intangible thing called "atmosphere," human expression, and the images aroused by the spoken and written word—all these things are constantly being impressed on his mind, like the images that pass through a lens and leave their indelible mark on a super-sensitive film.

Because the "film" is always the same, the constant recurrence of these impressions forms a composite picture in which separate images combine and become types.

This inner mental picture is of no importance to the absolute realist. For his photographic recording of "reality," he looks always outside, never within. But other artists rely on it, to a greater or lesser degree. From it comes the individuality of their work.

GIVEN THESE premises, let us consider the dominant trend in modern art.

"Nightmare art," the people have called it. "The men who committed it must have been crazy," they say.

An old proverb states that the voice of the people is the voice of God. Supposedly, then, the people are right, but they are merely pointing at symptoms.

Why not look further and seek the cause?

There is, of course a great deal of this so-called modern art which is merely a pastime for the sophisticates of our day—an ingenious way of feeling and seeming important. In plain English, it is not art; it is hypocrisy and as such, is despicable.

It would be pleasanter if we could dismiss the whole subject in this way, but all modern artists are not "poseurs." Some of them are deadly in earnest. It is with these artists and with the bleak, disheartening, topsy-turvy pictures they give us, that we are dealing.

Colossal! Stupendous! Smashing! But When You Have Laughed at Art Remember It Is the Picture of Your Social Condition

LET US GO walking through the streets of one of our big cities with an artist, and see what he sees.

Endless gray pavements flanked by endless gray walls; buildings that are unimaginative, practical and utterly homely; ugly vehicles; the grim, skeleton construction of the elevated tracks; the clamoring mob of billboards and signs, each trying to outscream the other. Over it all, a sullen atmosphere that puts steel into the gay blue sky and makes the sunsets look ominous. At night, instead of quiet starlight, the dizzy, heartless pirouetting of millions of lights.

Small wonder that he will stop and gaze at a fruit vendor's display, or at the spindling zinnia that some merciful soul has planted in his yard.

Small wonder, too, that he should sully his colors with sooty black shadows, and that his palette should be, by turns, shallow, harsh or effeminate.

The glory of color that is in nature; the magic, transforming touch of undimmed sunlight; the solace of far distances—all this has been denied to his beauty-hungry eyes.

But perhaps, in this kingdom of man which is the city, he will find that greater beauty—the beauty of human expression.

Let us study with him, the streams of humanity that flow through the streets intent on the day's work.

Professional men, business men, clerks, laborers; above their unimaginative clothes, beneath their unimaginative hats, we peer hungrily, seeking a genial face, a face that expresses intelligence, courage, thoughtfulness, eagerness, suffering. We will find it, no doubt; one among many. But the many have left a deeper impression in the artist's mind.

When he paints man, he will paint a mask of stolid indifference or a sullen grimace.

As for the women: eyes rendered staring by unnatural lashes and plucked eyebrows; skin rendered mask-like by cosmetics; lips that are capable only of the most patent expressions because of their harshly defined outlines and vivid coloring. Small wonder that when the artist portrays them, he so often leaves their faces blank, or merely endows the lower portion with a pair of red lips.

That is the synthetic impression he has received.

But there is a third field where flowers of beauty and inspiration have been abundantly culled by men of other ages. It is the field of human thought.

To the monopolizers of this human legacy, to the writers and teachers of his age, the artist goes for help.

"My predecessors built their greatest works upon Religion," says he. "Show me Religion, so that I also may be inspired, and do great things."

With gusto the *litterateurs* set forth their manikins: a bony individual with shifting eyes and a hypocritical smile, wearing the ecclesiastical garb; a rotund monk, shrewd and pleasure-loving; a pallid nun, who left the world because it had nothing more to offer; a Hindu fakir, torturing himself in a fanatical frenzy.

"This," says the amused litterateur, "this is Religion. Take your pick, my friend!"

"By all means," says the artist, "show me something better. Patriotism, perhaps? . . ."

"So sorry," says the polite litterateur, "we no longer keep it in stock. It is outmoded, you know. But we have a very interesting line in History. . ."

Another masquerade is unfurled.

MEN WHOM other ages had called great, pass by tricked out in clever pigmy disguise.

Men who once were deemed wise, trip by in a jester's cap and bells.

Men who once were called brave, appear to point daggers at the backs of unsuspecting friends.

Men who once were called noble, go placarded with alleged devious transactions.

"This," beams the litterateur, "this is *true* history. Not the puerile fairy story that went under the name of history in less enlightened stages of our human development."

Completely "enlightened" and disillusioned, our artist-friend will probably decide to paint a potato; for there is something soothingly stable and undeniable in that.

But his potato will have sooty shadows and livid reflections, and men will say that it is a nightmare and that he is crazy.

But why should he not be crazy?

His mind was made to feed on beauty, but beauty, natural, human and intellectual, was denied him by his fellowmen.

The conclusion?

Let the superficial observer ridicule or vilify twentieth century art. The thoughtful will do well to stop and give heed.

Of his very nature, the artist is a seismograph, recording distinctly the movements of his environment. When the work of many artists, far removed from each other, coincides, it is logic to suppose that it reflects, not merely individual environment, but a more comprehensive social condition.

In the bleak angular recordings of twentieth century art there are ominous indications.

SIMPLE SPEECH

To the Editor:

Have just listened to another discourse delivered by Father Coughlin and I am convinced that I am justified in drawing your attention to a matter I have long wanted to write about.

While I am only a 7th-grader, I do not feel that I am quite the most ignorant person in the United States, but I must confess that most of Father Coughlin's broadcasts go over my head or sound a good deal alike—many of my acquaintances agree with me. And after all, people like myself are the ones who need to learn of his ideas in order to fight for their rights.

What I am referring to is the kind of language the common people can grasp without referring to a dictionary.

I would like to have you print my letter on your "People Speak" page and see if there are others who feel as I do.

—Mrs. Geo. E. Sutter.

Flint, Mich.

CONGRESS FAILS

To the Editor:

In your article in the January 31st issue of Social Justice dealing with the opposition of the press to the Ludlow Amendment before the vote on the resolution was taken, you state that Social Justice on the contrary, while it did not support the principle incorporated in the Ludlow Resolution, (We still are devoted to the ideal of representative government) found the issue raised by the resolution extremely significant.

Now, may I ask what is your conception of representative government? Does it consist of representatives who do not represent—the Charley McCarthys who listen to the dictates of their master's voice?

Social Justice should be fully aware, as are all intelligent Americans, that the foreign policy of the United States, particularly since March 4th, 1913, has been controlled by England.

You may talk of facts, but they become scraps of paper when England and her Anglo-maniacs in control of our so-called representative government, are preparing to lead us, this time into an Asiatic war, to make the world safe for John Bull's stolen Terrain.

Social Justice in the United States will remain an idle dream until we first drive from the halls of Congress and from the executive branch of our government, the traitors to whom the Americanism of Washington, Jefferson, Jackson and Lincoln is something to be ashamed of.

—James Fitzgerald.

Bronx, N. Y.

EXCHANGE LAWS

To the Editor:

May I offer for your consideration the following:

(1) A person deposits $1,000.00 in a bank or savings association; he gets a book with the date and amount written in and is asked to place his signature on a card whereby he agrees to the rules, etc. now in force or to be made.

(2) A person borrows $2,000.00 from them; they take a first mortgage on his home (so he signs again), pays 6% interest regardless of conditions, while the bank pays 2% to 4% according to conditions. Now, if he doesn't pay his 1% or more per month, the bank will foreclose the mortgage and take the home. When the property is resold and they take a loss, he is sued for the difference and judgment taken against him; but did you ever hear of anyone getting a refund on his property if sold for more than the amount due on mortgage?

(3) Land agreements, mortgages, etc., should be drawn to protect the buyer's equity in a home, with a clause stating that if this agreement isn't carried out in full, a settlement will be made at so much per month (as a rent) while occupied by him. Take the total paid, which should include taxes, insurance, water bills, improvements, and upkeep, and divide by the number of months occupied.

(4) Have a law to protect the depositor as well as the banker, and make a bank or banker give proper security for his trusteeship of the other people's money.

What can be done to get rid of one hundred and one laws that we now have in our States that cannot be enforced, and get laws written on the books for the good of all the people in accordance with the Constitution of the United States?

—Carl F. Leser.

Toledo, Ohio

GOING BACKWARD

To the Editor:

An aged gentleman was traveling on a trans-continental train. All day long he looked sadly out of the window, and wept softly to himself. As the train neared Los Angeles, the kind-hearted conductor said: "My good man, is there anything I can do for you?" The aged gentleman said:

"Trouble, trouble, trouble! For three days already, I have been traveling in the wrong direction."

That is nothing. For five long years already our administration has been traveling in the wrong direction. Now they have the whole nation weeping. Something must be done about it and soon. Hence the alleged newspaper propaganda.

The budget cannot be balanced until money starts circulating. *Before money can circulate, it must exist.* The "money changers" have a strangle hold on credit. The nation must issue national currency, or so-called "greenbacks," debt-free, tax-free, non-interest bearing, sound money not predicated on debt, not based on government bonds, not based on non-existent gold—money resting firmly on the "going concern" value of all the property in the United States. It is the height of absurdity to borrow money that does not exist, from men who do not have it, and then pay interest on this non-existent fiction money and enslave future generations to pay it.

The national debt is now more than $37-billion. It is extremely doubtful if even ten billion dollars exist in the whole world. This money farce, backed 100 per cent by our President, has reached the lunatic stage. This impossible situation cannot long continue. To whom do we owe this $37-billion of non-existent money? If it doesn't exist, how are "they" going to get it?

Mr. Roosevelt promised "to drive the money changers out of the temple." He has gone into the money racket with them. Now it is time to drive both Roosevelt and the money changers out of the temple, and let Congress issue national currency to meet our needs, as specified in the Constitution.

—A. H.

Austin, Minn.

BILL NEEDS SCRUTINY

To the Editor:

On January 25, the press of the nation carried headlines announcing that the Senate's foremost champion of the private coiners of money, Carter Glass, is now busily engaged in framing legislation which allegedly will have for its purpose the abolition of bank holding companies.

Coming from any other source, the announcement of this type of legislation would be an extremely hopeful sign. But somehow I cannot picture the gentleman from Virginia and Wall Street framing any banking laws which would be of the slightest benefit to "we the people." One need but look around and note the results of his alleged brain child, the Federal Reserve Act, and other banking legislation attributed to him, to arrive at this frame of mind. Therefore, I believe one should be extremely suspicious of his new proposed banking legislation, and be on guard against its passage.

Judging from the newspapers' brief summary of the proposed bill, it aims only at the small holding companies. The press mentioned a few of the small holding companies at which the bill is aimed, but failed to mention the J. P. Morgan Co., or Kuhn-Loeb or any of the other large strangle-holding companies. This fact gives credence to the suspicion that Senator Glass' latest is but another step toward totalitarian, privately owned Federal Reservism. The fact that the puppet press displayed the proposed legislation so prominently, lends further credence to that suspicion.

I hope that Social Justice will obtain all the details concerning Senator Glass' latest gift to America, and interpret it for us, so that if it is what I have a strong hunch it is, we can flood our congressmen with the letters necessary to prevent its enactment.

—William L. Stone.

St. Louis, Mo.

RENDEZVOUS WITH SANHEDRIN

To the Editor:

We are approaching a serious crisis in our national history, or as the President calls it, "Rendezvous with Destiny."

It is to be dreaded if such a "Rendezvous" is intended to have our country do the bidding of a "Great International Sanhedrin." And, if official Washington were favoring such suicidal course, all responsible citizens would have the sacred duty to register their opposition in thought, decision and action.

America has nothing to gain but all to lose in any way of aggression. The arming for such a conflict would mean the arming of those forces that today are openly undermining our community, state and federal government to pave the way for a dictatorship of those least fit to rule.

It will take all your power of reasoning, in opposition to the most poisonous propaganda, to convince the American people to remain neutral in the world conflicts to come. Our internal problems cannot be solved by a war for the sake of other nations.

Abused Democratic principles pave the way for Communism; growing Communism invites Fascism. If we Americans wish to preserve our greatest heritage, liberty and the rights of the individual, we must be willing, by exercising greater discipline, to subordinate our individual aspirations to the needs of the Nation.

—John Fries.

Scarsdale, N. Y.

KOPPLEMAN'S MANIFESTO

To the Editor:

Congressman Koppleman's answer to Richard White is undoubtedly typical of the attitude of most of our Representatives, which attitude seems to say, "It is my personal convictions that make all the difference. No matter how big a flop the New Deal may be, I still believe in it. I represent the New Deal, not you. I am well paid, well fed and have plenty of leisure and luxury. Your troubles are not mine. You must continue to sacrifice, to pay the price physically and mentally, perhaps morally; that is your part, the part you play in the New Deal. I am sorry you do not approve of the New Deal's democratic way of doing things."

It seems to me that Mr. Koppleman is calling for a storm of letters advising him as to his proper duties as a unit of representative government.

—Dennis Sullivan.

Norwalk, Conn.

Modern Usury—Social Leprosy

by Anthony Ashley

THERE is extant a copy of the twelfth century vow taken by the brothers of the English leper hospitals who were to devote themselves to caring for the diseased unfortunates.

The vow is a beautiful formula of the higher Christian life which is counseled but not prescribed by Christ in the Gospel. These brothers promised obedience to their superior and the observance of chastity. They vowed to avoid luxury, to live humbly and to be content with food and drink of the commonest sort.

Forerunners of the modern Damien, they fitted more naturally into a society which better appreciated the mind that could subject itself for life to inconvenience, humiliation and often early death from disease.

Damien is more remarkable because he is modern; because he lived in an age which considers itself too advanced to regard the renunciation of a pleasant life for other sufferers as wise. That is a more fanciful than workable aversion. Let a Nightingale, or Damien, or Little Flower appear on the scene and a blasé society shouts a hungry welcome and honor that belies its secure and professed satisfaction with material comfort.

BUT to return to the vow. The promise of such a life on oath is also frequent in these days. The vow of the twelfth century, however, and this is the shock, contains these words: *"I will make it my study wholly to avoid all kinds of usury as a monstrous thing and hateful to God."*

History does repeat itself! Mezeray, in his "History of France," writes that during the twelfth century two ruthless evils ravaged France, leprosy and usury, one of which, he adds, infested the body, while the other ruined families.

There is need for such a vow today. If the spoliation of society by every inhuman form of usury is not soon ended, bloody revolt will overturn our present social system and seek a new basis on which to establish justice and harmony among men.

Comrade

Concluded from Page 9

the collection just made for the Red Spanish Loyalists. But, of course, there would then have been no reason for cocktails and theatrical trips.

4. Next, in our report, was a speech by one Abe Lerner, of ruddy complexion, on a "rare book auction" to be held at the Hotel Algonquin on April 8. Lectures are to be given by artists, authors and others favorable to Communism. An attempt will be made to push Communistic literature at this sale. Nothing, you will notice, about unionism. Nothing about the fact that Soviet Russia and Communism are the greatest enemies of organized labor in America today. Nothing about the fact that Soviet Russia tolerates no union except a "Company Union."

5. We are next greeted by one Max Lehman, of vermilion vestige, reading a report on how Communists have been able to stop the passing of a law to fingerprint aliens. Maxie also ravished his audience with the knowledge that they (?) were able to kill radio programs disagreeable to "the cause." Even the Women's Christian Temperance Union had been influenced to stop anti-Communistic material in its programs.

6. Next, in this Dickensonian assemblage, comes one red-coated Louis Lehman announcing a forth-coming parade in the Wall Street district. The comrades were urged to join in this parade, the purpose of which is to require the W.P.A. to grant a sum of money necessary to carry on the publication of Communist books.

7. The prima donna of the evening was the blushing, red rose, Isabel Walker Soule—the wife of George Soule, of the "New Republic." She herself is editor of "Woman Today." The activities of the Civil Liberties Union, Communistic affiliate, constituted her theme song. How to spread Communism by means of winter sports, etc., brought her long-winded delivery to a welcome close.

THAT is the account of but one meeting of a single union! It would be interesting to find out in how many other assemblies this procedure is duplicated.

What a menu for a union man! Is the Book and Magazine Guild an American union or a Spanish onion? Are its meetings devoted to the cause of unionism in the United States or to the cause of the Communist International in Spain and elsewhere? What are the real American union members—if there be any in it—going to do about it? The account of this meeting, presented to the writer by one who attended and took notes, is but typical of many meetings of so-called American unions throughout the United States today.

Everyone knows that the entrance of the United States into a World War means the collapse of western civilization. That is exactly what the Communists in the United States want. That is exactly what they are trying to do through their influence in certain American labor unions. They are trying to draw the United States into war on the side of the Red Spanish Loyalists. They are trying to generate an anti-Japanese war fever in this country through the establishment of a Japanese boycott, the only result of which is to throw thousands of American workingmen out of work and injure American industry.

In the cause of Social Justice, every American member of every labor union in the United States should give the executive committees and the officers of their union an ultimatum. "Keep out of Europe," they should say. "Inaugurate Social Justice in the United States," they should demand. "Stop taking sides in any European or Asiatic struggle," they should insist.

It is time that American workingmen realized that their greatest enemies are the international bankers who will sell any country into a war for the sake of private profit. These are the men who refuse to restore to Congress the representative of the people, the sole right to coin money and control credit. These are the only men who profited by the last war. These are the only men, together with their Communistic allies, who will profit by a future war. These are the men who by their loans to Soviet Russia aid and abet the Communist International in its disruptive activities in every nation under the sun.

Let us have an end to international-minded American labor unions. The rank and file of union men are American in thought. They should be American in activity and in the control which they should place upon false and faithless leaders who would make unionism in America the handmaid of Russian Communism.

The cause of Social Justice in the United States is the only cause which should occupy the agenda of union meetings. Members of unions should demand the passage of by-laws that will exclude the discussion of international politics at all union meetings. A point of order should be raised every time some brother of the Left wishes to shed copious and crocodile tears for his Red brethren on the Loyalist side in Spain.

If American unions are looking for a broad American program of Social Justice they should, without any delay, adopt the sixteen principles of the Social Justice program of Father Coughlin. There are no entangling foreign alliances concealed beneath them. They are the only clearly stated and well-reasoned presentation of Social Justice in the United States today.

If American unionism wishes to weaken itself, it will continue to take sides in international politics. If American unionism wishes to strengthen itself, it will concentrate its efforts upon making Social Justice a reality in the United States. Then, and not till then, will there be time to play the big brother—and not the big "Comrade"—to the rest of the world.

IGNORANCE AND CUPIDITY

by Robert H. Hemphill

THE President has declined the suggestion of Marriner Eccles that the Government increase the purchasing power of the nation by putting into circulation an additional three billion dollars through increased work programs.

The President bases his refusal upon the theory that business will automatically increase in the spring, an opinion which has been voiced by many business leaders.

This is another disheartening example of the almost universal ignorance of the simplest of primary economics which clouds the otherwise shrewd thinking of our business leaders. It holds the nation in the unbreakable grip of unemployment and underproduction, suffering and discouragement.

LISTEN!

There is absolutely nothing in the present situation upon which to base a prediction of a substantial increase in business in the spring. Business does not increase or decrease automatically. It increases or decreases for definite reasons which are so simple that any bright child ought to understand them perfectly. Let me repeat some of them here.

Business, of whatever kind, is simply the phenomena of money being spent.

Surely the President and every business man, and a very large percentage of our bright schoolboys and girls, know that.

We call this *"money in circulation."* It circulates from one of us to another in exchange for our products and services. We cannot sell or exchange our product without this circulating purchasing power—money or some usable substitute. Surely everyone understands that.

The volume of *"money in circulation"* is simply a statement of the amount and value of the goods and services being bought and sold continuously. The total goods bought and sold in one year is the nation's *annual consumption*, and the payment for these goods and services is the nation's *annual income.*

It ought to be obvious that the amount of money in circulation, multiplied by its maximum speed of annual circulation, will be the annual national income.

Over a long period of time the national income has been found to be approximately three times the total of all the checking accounts in our commercial banks.

What I mean is this: if the average total of the checking accounts in all commercial banks is $20-billion, the national income for that year will be approximately $60-billion. If the total of checking accounts is increased to $30-billion, the national income will be in the neighborhood of $90-billion.

IN OTHER WORDS, with more money we can do more business, and as a normal result wages increase while the average prices for manufactured goods decrease, because of the greater economy of the increased volume of production.

But to start this beneficial situation, the first step is to increase the total of money in circulation. This ought to be obvious to anyone who has grasped the foregoing economic laws.

On January 1st, 1937, the total checking accounts of individuals, firms and corporations in the insured banks (which includes nearly all banks which carry checking accounts) in the United States was approximately $23 ½-billion. According to our calculation, therefore, we were doing business at a rate which would produce an annual national income of $70-billion.

The commercial banks began selling government bonds to their depositors about that time. Every bond of $1,000 they sold, cancelled and took out of circulation $1,000 of these checking accounts and with it the business of the nation decreased $3,000 per annum.

In addition to this deflationary movement, in October they began calling their loans to industry and commerce. Every loan of $1,000 paid to them also cancelled $1,000 of checking accounts and reduced the national income $3,000. They have pursued these deflationary policies almost continuously since that time. We do not have complete figures for December 31st, 1937 as yet, but from fragmentary reports of various groups of banks, it appears that the total decrease in the nation's circulating purchasing power for 1937 is about $2-billion, which will be reflected in a loss of annual income for the nation of $6-billion from the rate at which we were doing business in the beginning of 1937.

This is the essence of the ROOSEVELT DEPRESSION as it is called. It is just that simple.

We are buying and consuming just as much of our products as we have money to pay for.

ALL of the recent decrease in employment, the abandonment of expansion plans, the falling value of property and securities and the disorganization and distress, which is constantly increasing, are due to the facts recited above. There is nothing in the situation which cannot be understood by any intelligent man, woman, or senior high school child.

Either the Government or the associated banks of the nation could stop this depression in 24 hours, and could in six months create so great a period of prosperity that we would have an actual labor shortage.

Why then, you may well ask, is this not done?

There are two reasons—the two reasons which are responsible for very nearly all the ills of the world — IGNORANCE AND CUPIDITY!

Damien

Concluded from Page 7

Finally, in the night blackness he was descending the third height. Over precipices, rock by rock, tree by tree he picked his way. It was too much even for this human to bear. He collapsed of fatigue and loss of blood.

In the morning, near his destination, his unconscious body was found by natives who carried him to a stream and in the clear water revived him and cleansed his wounds, with the happy result that, a day later, he was on his feet again, and, despite an aching body, threw his energy into the work before him.

The inhabitants of the village were eager for spiritual benefits. Consequently, he was kept busy with instructions and baptisms. But before he left, he himself had drawn the plan and began the construction of a chapel, a building dedicated to their God, of which they were proud.

It was a sad day when the priest took leave of them. The entire village, men, women, and children, marched with him for the commencement of the journey, singing farewell songs. And two young men stayed by his side until his house was reached.

But homecoming meant merely a resumption of the continuous routine of endless riding and tramping through steaming forests along the rocky coast. Not a corner of his territory was ever left unvisited for long.

Life was never to be without heroic moments for him. One early morning, while galloping along the surf line, he observed an apparently disabled craft drifting off the shore. Shading his eyes from the hot sun, he could make out that it was not the usual canoe of a native fisherman, but a ship's lifeboat. An oar trailed listlessly from a rowlock and across the tiller bar an unmoving body was sprawled.

Damien lost no time. Plunging into the sea, he swam, unmindful of the sharks, to the boat. There a grim sight awaited him. Eight seamen, emaciated, sun-blackened, and in the last stages of exhaustion, lolled helplessly across the thwarts. He managed to beach the boat and drag the men to the shore, where, in the cool shade of low overhanging shrubbery, he stripped leaves and made couches. He brought fresh green cocoanuts and trickled the cool liquid down parched throats until the men revived to tell a story of fire at sea and eight days of horror in the open boat.

They were his welcome guests until a coasting vessel took them on to Honolulu. He enjoyed their company and the few pleasant evenings he spent, sharing his tobacco and talking to them in halting English (which he was gradually learning) of ships and life at sea.

But adventures more threatening to his own life awaited the lone Damien at the hands of the witch-doctors of the Island.

(To be Continued Next Week.)

LAST WEEK TO QUALIFY FOR $3000

The time to enter this great Contest is TODAY while all eight questions are before you. Then you merely make your return of TWO SOLUTIONS a week until the final week. THE CONTEST LASTS ONLY NINE WEEKS MORE!

IF YOU ENTER NOW AND ARE ADJUDGED A WINNER OF THE GRAND PRIZE AT THE CLOSE OF THE CONTEST, YOU WILL RECEIVE $3,000.00 INSTEAD OF THE REGULAR GRAND PRIZE OF $1,500.00. All 175 prizes will be doubled if their winners enter NOW.

FIRST PRIZE IN AMERICA TODAY CONTEST

$9300 FOR 175 CONTESTANTS

ONE MORE WEEK before your opportunity to win $3,000.00 cash in our "AMERICA TODAY" Contest will have passed away forever.

Unless you enter this great educational competition before March 14 you cannot have your prize doubled in the event you come out on top. Surely you can see the advantage of entering NOW. What if you should win the Grand Prize of $1,500.00? If you delay, you would be awarded $1,500.00, true enough. But, if you enter NOW, or before March 14, you would receive THREE THOUSAND DOLLARS IN CASH!

Regardless of which one of the 175 prizes you win, your award will be doubled if you enter before March 14.

ONLY NINE WEEKS REMAIN UNTIL 175 READERS OF SOCIAL JUSTICE WILL ONCE MORE GARNER A HARVEST OF PRIZE CHECKS FOR KNOWING THEIR COUNTRY AND WHAT FATHER COUGHLIN STANDS FOR!

A fast, entertaining educational competition in which ANYBODY CAN WIN.

The main thing is to enter early—To ENTER TODAY.

On this page you will find the first eight questions of the Contest. Take a few minutes off now. Work out the solutions. Fill in the Coupons and return with 40 cents in coin. You are then entered right up-to-date and in time to win a Grand Prize of $3,000.00, a Second Prize of $1,500.00, a Third Prize of $500.00 or any one of 172 other cash awards — ALL DOUBLED!

● **WATCH OUT FOR THIS!** **In order to have your prize doubled you must have ten solutions sent in by March 14. If you have returned fewer than ten you will not be disqualified for the regular prize list—but you will not qualify so as to have your prize, if won, doubled.**

QUESTIONS FOR THIS WEEK

QUESTION NO. 7

What Primarily Causes Prices to Fluctuate?

1. Overproduction of goods.
2. Underproduction of goods.
3. Dishonesty of bankers.
4. Greed of bankers.
5. The unregulated dollar.
6. Overborrowing by farmers.
7. Government regulation of industry.
8. Rise and decline of taxation.

QUESTION NO. 8

What Is the Chief Weapon Against World Revolution?

1. Larger armies and navies.
2. Compulsory military service in all countries.
3. The League of Nations.
4. The World Court.
5. Return to a democratic form of government by all nations.
6. Economic reform.
7. Christianity.
8. Anti-Communist propaganda.

FILL IN THIS COUPON AND MAIL WITH 10 CENTS IN COIN

Make your selection by number from suggestions under each question. Write clearly the number in the little square.

No. 7 For Question No. 7 I Select Answer No. ☐ No. 8 For Question No. 8 I Select Answer No. ☐

My Name Is.....

My Address Is.....

Town or City.....State.....

HOW TO BECOME A CONTESTANT

1. Study the questions. Mark your selection of the best or most appropriate answers on the Coupons below the questions and send in EACH WEEK with 10 cents in coin (not stamps).

2. If you wish, you may pay in full, $2.50 NOW, and then send in your weekly Coupons without further remittance.

3. Each question will pertain to a live AMERICAN ISSUE discussed by Father Coughlin over the radio or in the columns of SOCIAL JUSTICE. One of the list of suggested answers underneath each question will be the best or most appropriate based upon THE VIEWPOINT OF FATHER COUGHLIN AND THIS WEEKLY. It is your job as a contestant to try to select that particular answer.

4. Each contestant who completes a fully qualified set of 50 answers will be entitled without further cost to have SOCIAL JUSTICE sent for six weeks to a friend or relative who is NOT NOW a subscriber. Contestants may send in the names of this friend or relation at any time during course of the Contest. The trial subscription will start at once.

5. In order to qualify for the prizes, a contestant is required to remit $2.50 for each complete set of solutions submitted and he or she is entitled to have SOCIAL JUSTICE sent to a friend or relation for each set submitted.

6. If you run more than one set of answers, be sure to mark your sets "Set 1," "Set 2," "Set 3," etc. Each set stands alone in the judging. Coupons are NOT taken from one set to fill in bad "holes" in another set.

7. If you miss any of Father Coughlin's broadcasts, send for the pamphlet containing it by addressing "Reverend Father Charles E. Coughlin, Shrine of the Little Flower, Royal Oak, Michigan." Be sure to specify the date of the broadcast you missed.

Address: Contest Editor, Social Justice, Royal Oak, Mich.

GRAND PRIZE $1,500.00

Second Prize	**$750.00**	**Fifth Prize**	**$50.00**
Third Prize	**$250.00**	**Twenty Prizes of**	**$25.00 each**
Fourth Prize	**$100.00**	**150 Prizes of**	**$10.00 each**

CONTEST RULES

1. Open to all readers of SOCIAL JUSTICE except employes of Reverend Father Coughlin, members of the former National Board of National Union for Social Justice, or members of their families.

2. The Contest shall consist of 50 questions and run for 13 consecutive weeks, beginning on February 14, 1938. Two questions each week for 12 weeks and all 50 questions to appear the 13th week. Each question deals with a live economic or social problem affecting the United States.

3. A Grand Prize of $1,500.00 will be awarded the reader of SOCIAL JUSTICE returning the best or most appropriate answers to the 50 questions, such answers to be based upon the viewpoint of Father Coughlin as expressed over the radio, in the columns of SOCIAL JUSTICE or in his other public utterances. The reader or readers submitting the next nearest correct answers and otherwise complying with the rules shall be eligible for the additional prizes in the order of their correctness.

4. In order to qualify as a prize-winner the contestant is required to send in 10 cents in coin (not stamps) with each pair of answers. For these remittances the contestant shall be entitled to have SOCIAL JUSTICE sent without cost for six weeks to a friend or relation. This trial subscription is a condition for entering the contest.

5. We cannot take into account solutions without signed names or addresses. Neither can claims to their ownership be recognized. We cannot be responsible for Coupons arriving unduly late or lost in the mails. By entering the Contest the contestant agrees to accept as final the decision of the judges as to procedure and final outcome.

6. In event of ties additional questions will be submitted. In event of final ties, after two such submissions, duplicate prizes will be awarded.

7. Do NOT decorate Coupons. Neatness will NOT count.

8. Any inquiry the reply to which could not affect outcome of Contest will be acknowledged.

9. A contestant may send in any number of sets of duly qualified answers, and each set will be judged as a unit, but no individual may win more than one prize. A contestant sending in more than one fully paid set shall be entitled to have SOCIAL JUSTICE sent for six weeks to a friend or relative for each set submitted.

QUESTION NO. 1

What Is the Most Menacing Natural Enemy of America?

1. Japan.
2. The Federal Reserve Banks.
3. England.
4. International bankers.
5. Communism.
6. Needless poverty.
7. The C.I.O.
8. A dishonest money system.

QUESTION NO. 2

What does Father Coughlin urge as a remedy for our present economic ills?

1. Return to the Gold Standard.
2. Free silver.
3. Co-operation of all classes.
4. Absolute freedom of business and industry.
5. Abandonment of industrial trade unionism.
6. Return to power of the Republican party.
7. Organization of industries for protection.
8. Control of public property for private good.

FILL IN THIS COUPON AND MAIL WITH 10 CENTS IN COIN

Make your selection by number from suggestions under each question. Write clearly the number in the little square.

No. 1 For Question No. 1 I Select Answer No. ☐ No. 2 For Question No. 2 I Select Answer No. ☐

My Name Is.....

My Address Is.....

Town or City.....State.....

QUESTION NO. 3

Name One Natural Right

1. The right to vote.
2. The right to eat.
3. The right to receive mail.
4. The right to make money.
5. The right to form a corporation.
6. The right to join a labor union.
7. The right to freedom of the press.
8. The right to old age insurance.

QUESTION NO. 4

To What Does Father Coughlin Chiefly Attribute the Rise of Fascism and Communism?

1. Evils of the Treaty of Versailles.
2. Schemes of the Bank of England.
3. Mistakes of President Woodrow Wilson.
4. Loss of a Christian ideal in European governments.
5. The brains of Lenin, Mussolini and Hitler.
6. Karl Marx.
7. The economic collapse of Germany.
8. The tyranny of Imperial Russia.

FILL IN THIS COUPON AND MAIL WITH 10 CENTS IN COIN

Make your selection by number from suggestions under each question. Write clearly the number in the little square.

No. 3 For Question No. 3 I Select Answer No. ☐ No. 4 For Question No. 4 I Select Answer No. ☐

My Name Is.....

My Address Is.....

Town or City.....State.....

QUESTION NO. 5

What Is the Chief Power for Evil of the Federal Reserve Bank System?

1. Its power to issue currency.
2. Its power and influence with the federal government.
3. Its power and influence with state governments.
4. Its ability to expand or contract credit.
5. Its power and influence in promoting war.
6. Its power over national elections.
7. Its power to aid member banks in distress.
8. Its control over local production of goods and foreign trade.

QUESTION NO. 6

How Best Can America at Present Keep Out of Foreign War?

1. By enforcing the Neutrality Act.
2. By prohibiting manufacture of munitions.
3. By a boycott of Japanese goods.
4. By reducing our navy.
5. By ignoring British propaganda.
6. By increasing our navy and air force.
7. By joining the League of Nations.
8. By joining forces with Britain and France.

FILL IN THIS COUPON AND MAIL WITH 10 CENTS IN COIN

Make your selection by number from suggestions under each question. Write clearly the number in the little square.

No. 5 For Question No. 5 I Select Answer No. ☐ No. 6 For Question No. 6 I Select Answer No. ☐

My Name Is.....

My Address Is.....

Town or City.....State.....

"Will the Gentleman Yield?"

Events Now Parallel Those Preceding War In 1917

By HON. GEORGE H. TINKHAM
Representative from Massachusetts

THE present federal budget already allots almost a billion dollars for national defense, and this sum alone is nearly twice as large as the amount spent for the Army and the Navy as recently as 1934. The additional expenditure of another billion dollars for additional armaments which the President proposes, is inconsistent with any theory of defense of our own land from foreign attack and is consistent ONLY WITH THE THEORY OF FORGING A WEAPON FOR OFFENSIVE WARFARE.

Great Britain is the only country whose navy is larger than that of the United States. In fact there is no other country whose navy even approximates that of the United States. *What country, then, is to make a naval attack on the United States?*

The pageant of events during recent months parallels the pageant of events which preceded our entry into the World War in 1917. We are now again on the road to a foreign war as surely as we were just prior to 1917. Now as then, we have:

1. A President who is an internationalist.

2. A Secretary of State who does not believe in Neutrality.

3. Some newspapers more British than American, so handling their news as to incite the American people to violence and war.

4. A steady procession of British officials and British propagandists streaming through the country with their insidious influences for United States' participation in foreign conflicts on the side of Great Britain.

5. British propagandist bureaus disseminating the same ideas which were disseminated in 1917 with these differences:

In 1917 it was "democracy against autocracy," now it is "democracy against dictatorship."

In 1917 it was "war to end war," now it is "world peace by collective action."

In 1917 we were told that we must attack Germany or Germany would attack us; today, we are told that we must attack militaristic states or they will attack us.

In 1917 it was this alien propaganda of fear mongers more than anything else which led the United States into war. It is this alien propaganda of fear mongers which today is more to be feared than anything else.

Again today, as just prior to 1917, huge armaments are being proposed, allegedly for defense, but now, as then, they are desired in fact for foreign warfare.

Now as then the United States is being armed to enter a world war on the side of Great Britain. We are again on the road to reenactment of the tragedy of the United States in the role of puppet state of Great Britain.

The American people should recall the lessons of the past. History shows innumerable examples of BANKRUPT POLITICIANS LEADING THEIR COUNTRIES INTO WAR TO DIVERT PUBLIC ATTENTION FROM THEIR OWN POLITICAL BANKRUPTCY.

As Plato said over 2,000 years ago: "DICTATORS SEEK WAR TO PERFECT THEIR DICTATORSHIP."

What New Emergency Are We Facing?

By HON. JOHN TABER
Representative from New York

ON THE 28th of January the President of the United States sent us a message with reference to the Navy. I have heard a great deal of discussion about it, but I have not heard discussed what seems to me to be the salient features and the things about which we should ask before we embark upon a large battleship- and cruiser-building program at this time. Frankly, I should not want to commit myself on what I thought ought to be done until these questions were answered.

First. What kind of an emergency does America face that requires a large naval program in addition to the treaty Navy which will be attained in the year 1941 by the program of appropriations now under way?

Second. Of what use in that type of emergency will battleships be that cannot be completed with the facilities which are available in less than 72 months, and of what use in that emergency will cruisers be that cannot be completed in less than 40 months?

Third. Would we not be better off, if we are facing that kind of a situation, to accelerate the work on the ships now under construction than to embark upon new construction which cannot be completed in time?

There is another question which it seems to me is of transcendent importance, and it is: Have we the facilities available to go ahead properly with such an enlarged program and proceed with it as it should be proceeded with, if it is undertaken? At the present time the facilities in our private yards are not available because of the Walsh-Healey Act and the National Labor Relations Act, which prevent the private yards from taking contracts for long-term propositions except at such high prices as insure them protection against loss in the building. This situation was shown by the last submission of bids for building cruisers and battleships.

We carry in the bill before us a large sum for increasing the engineering staff of the Navy Department to work out the construction of these ships in navy yards.

Further, have we the naval architectural force available to design properly, efficiently, and promptly another batch of ships and properly supervise their construction, so that we may dare at this moment to embark upon a very large program?

Why Maintain Forces In Shanghai?

By HON. HAMILTON FISH
Representative from New York

WHY SHOULD we keep 2,500—that is a large number—of United States marines in Shanghai indefinitely?

What I am trying to find out is: what is our policy? How long are those marines to remain in China?

When we come to the Army bill, I shall want to know where we appropriate to keep 800 men of the Fifteenth Infantry in Tientsin. There is some excuse for sending marines on some specific or emergency duty, but there is no common sense in keeping them in foreign countries year after year, indefinitely, except at our legation in Peking, and a small force at Shanghai.

The Fifteenth Infantry has been there (Tientsin) for 30 years, ever since the Boxer Rebellion, for no purpose whatever. I believe the Army staff wants them back. I do not believe it is in accord with their strategy to have an infantry regiment of our army stationed indefinitely in a foreign country.

America Has Become Arms Pacemaker

By HON. DEWEY W. JOHNSON
Representative from Minnesota

ANYONE who has been in the harbor of our country has seen the lighters loaded with iron and scrap during the last two or three years destined to Japan to be built into battleships by Japan or to be converted into munitions to help Japan go in and rape China.

Today we are entering into the role of pacemaker in the building of armaments when we should be setting an example as a peacemaker. If we were to set out and build armaments, we who control a good share of the iron output of the world, have the engineering ability, the factories and the means of completing this program, could build more ships than Britain, Japan, Russia, or all the other nations combined.

That is easy to understand. Our automobiles are seen all over the world. Neither France nor England can compete with the production ability of our concerns.

If we went on a production basis in battleships as in automobiles, we could turn out battleships faster than anybody in the world.

However, as the greatest democracy in the world today, as the stronghold of a peace-loving people, should we take that position?

Is there only one last resort for us? Must that be the resort of fight or death, and perhaps, a threat to the civilization of the world?

To Police The World Is To Abandon Efforts Here

By HON. HOMER T. BONE
Senator from Washington

THERE is a feeling in the capital that we are headed straight for another world conflict.

If it comes, the world will emerge entirely ruined and under the domination of a despotism that would destroy the last vestige of democracy. *The only victor in another world war will be death.*

We are told that we must curb Japan and other so-called outlaw nations by embargoes, sanctions, blockades. Swift and determined punitive action against these nations is demanded of our Government. This demand is coupled with the frank admission that the overwhelming mass of Americans would repel such a war program if given a chance, but unhappily the people who are urging warlike actions against other nations *have no intention whatever of consulting you.* If the United States decides to discipline Japan or any other nation, you will have nothing whatever to say about it.

Twenty years ago the Treaty of Versailles was signed after strong nations had been subdued and all were staggering under fearful debts. No one visualized a world rearming for a new war within two decades. We were assured by the wise rulers of the earth that we had ended wars by this one. Now the internationalists tell us that we must engage in a new war to end international gangsterism.

In the first quarter of this century, so-called Christian nations destroyed more human beings in war than were killed in all the wars of the preceding thousand years.

In the last two years 1,000,000 human beings have been killed and 10,000,000 made refugees as a result of the bombing and destruction of great centers of civilization.

What sort of preparation are we making to meet the challenge of war? We cannot change rules of war after war starts. We must decide before war begins, just what our position is to be with respect to dealing with warring powers, *and let the world know it.*

We should prepare so thoroughly for American defense that war-mad nations will be afraid to attack America. But this does not imply a threat of force in an endeavor to prevent or end other people's wars.

If we attempt to police the whole world, it means that we must abandon in large part our efforts to make America a better place for all of us.

A war appears inevitable. The highest duty of all of us is to strive earnestly, right now, to make America safe for Americans, *IN AMERICA.*

Farmer

Concluded from Page 5

3. Parity payments "if and when" appropriations are made for the purpose.

4. Extension of maturity date of 1937-38 cotton loans to July 31, 1939.

5. Cotton price adjustment payments in addition to loans. (Loan cotton transferred to C.C.C. will draw two cents a pound, deductible from any other price-adjustment payments.)

THE BILL itself does not march forward in this orderly, one-two-three fashion. It still is a hodge-podge. More than 30,000 words long, its sections, sub-sections, articles and provisions are infinitely complex. Even its creators and those who voted for it are frank to admit they do not understand all that is wrapped into its intertwined, heavily-amended, ramified and super-sectionalized whole.

Secretary Wallace says the bill will "balance abundance" and provide an "ever-normal granary." What it actually does is to regulate scarcity, regiment the farmer by tying him to a subsidy, and deny to agriculture its proper function of providing enough food for the entire nation.

The bill is a continuation of the unnatural philosophy which supported the ill-fated A.A.A. It continues in effect the most odious aspects of other New Deal farm measures. It regiments the farmer through a vote-buying subsidy. It contrives to keep crops scarce at a time when the full yield is needed sorely. And its political aspects are plain. The South, creeping away from the New Deal through disgust with court-packing, C.I.O.-sponsoring, and anti-lynch espousal, would be won back by receiving the major share of the bill's half-billion dollar administrative fund. The Northern farmer, his acres diverted according to the Agriculture Department's dictation, would feel the pinch of necessity. His cash bounty or cash fine would not tell him how to vote; it would merely suggest it.

IN A SENSE, there is nothing new about the crop-control scheme. It is the same old sway-backed, hackneyed, disreputable theory of scarcity brushed up, curried, and put on parade to deceive those who sorrowed at the A.A.A.'s unforeseen aftermath—drought. Only this time the A.A.A.'s compulsion is eclipsed. Crop-control is far more drastic than the act invalidated by the Supreme Court, the nation's highest tribunal.

The misconceived A.A.A. sought to increase the demand for farm products and at the same time raise prices by shortening supply artificially. It ordered wholesale slaughter of hogs, destruction of crops, and wasteful extravagance in farm proprietorship. Millions were paid out in bounties for not raising crops, or for not raising meat products. "Squander and profit," the Department of Agriculture preached to the farmers.

But a force stronger than any government showed the grievous error of this heinously unnatural system. Drought, the farmer's tragedy, cut crops below the most fantastic limit conceived by the New Deal. Shortages were achieved unwillingly beyond any artificial goal. The hungry nation imported cotton from Brazil, beef from Argentine, corn from South Africa and hogs from Poland. Valuable surpluses in each of these commodities had been destroyed by New Deal command, and their destruction was rewarded in tax payer's dollars.

But the lesson did not take effect. Neither did the Supreme Court's example in outlawing the act. The soil-conservation scheme was rushed in to lure the farmers toward collectivism with a tantalizing bounty. Millions more were spent to pay farmers for leaving fields idle. Now comes crop-control, the system which restricts production when one-third of the nation is underfed, according to President Roosevelt's own testimony, and when foreign nations are preparing to take over markets abroad lost by the American farmer.

IF THE BILL aimed to regulate surpluses, its purpose would be more commendable. It aims to control scarcity, control prices, and control the farmer. Dairy products, meat products and poultry products in turn are regulated and controlled by the bill. Idle lands must not be given over to dairying pasture or poultry production if the yield is marketed. How much better to give the farmer full rein, permit him to grow his full yield, and spend the administrative moneys to purchase his surpluses outright. If these surpluses were more than enough to feed the nation's hungry one-third, give the remainder to hungry foreign nations as a good will offering.

Such a policy is un-economic? Certainly, in the accepted economic sense, but so is the expenditure of billions for battleships, used for destructive purposes. International charity would be a new step toward international peace. One million dollars worth of wheat, cotton and corn would purchase more good will than 10 billion dollars worth of super-dreadnaughts, cruisers and submarines.

If the American farmer was regimented under the A.A.A., he becomes a member of a chain gang under crop-control. His one remaining hope is that the required referendum will reject the measure. But that is a forlorn hope. After years of government subsidy and lost markets, subsidy has become necessary. The farmer is bound to the "paternalism" of the New Deal. Collectivism has arrived in America.

Eyes and Ears

Concluded from Page 6

If you go back, however, and analyze each sentence you will discover that the statement: *"But most of them agree that underlying all these opinions was a vague and unspoken fear,* etc." is at wide divergence from the truth.

The theory that, if the Germans defeated the Allies, their insane urge for dominance would lead them, sooner or later, to cross the Atlantic Ocean for the purpose of subjugating America, was anything but "a vague and unspoken fear" back in 1914, 1915, 1916 and 1917.

That idea was the well exploited foundation of a planned, widespread and heavily subsidized scare program. It was developed at hysterical length in the newspapers of the 48 States. It was screamed from hundreds of platforms and pulpits by domestic and imported orators, or more accurately, salesmen.

The future invasion of our shores by the barbarous ranks of the "victorious Huns" was the common dinner table topic of America by January 1, 1917. By April of that year, it was the great American phobia. It proved to be the clinching argument that catapulted our nation into the folly of the World War.

What is the propagandists' purpose in speaking of the fiction of a probable German invasion as a "vague and unspoken fear?" Why, simply that he wants his readers to believe that the American people themselves decided that this nation should go to war, back in 1917, and that an apprehension *which rose up simultaneously in every patriotic breast (something like the voice of conscience) drove the nation to war in sheer, unescapable self-defense.*

In addition to that, the propagandist wants to lead his readers away from the remembrance that the fear of future German invasion was a deliberately used propaganda device—that it was *manipulated from above.*

Why? Because the same old idea is being used today to urge the people—who in the mass have no memory, no power of analysis or judgment—to go to war, if necessary, in the interests of world-owning Britain against the threat to civilization of world-coveting Japan.

The propagandist whom we have quoted shows his hand when he says: *"Something of the same unspoken dread is in the hearts of most Americans today."*

AND THAT brings up the second device of the propagandist so admirably displayed in our classic specimen, namely, the bald assertion of what is purely conjectural.

When the propagandist says that "the same unspoken dread" exists today, he is tying up his "war work" with the open public campaign, now well advanced, to convince the American people that this continent, in the event of a general war, would be in grave peril of being invaded by a hostile foreign power, before or after its "anti-democratic victory."

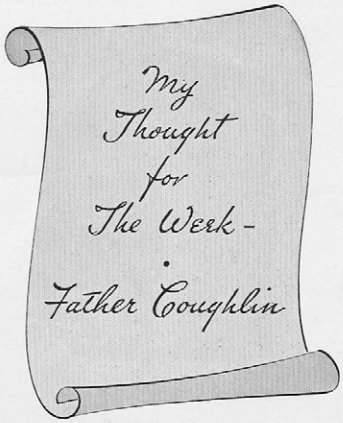
The absurdity of this assumption (which, mark you, is the airiest kind of conjecture) is much more easily exposed today than it could possibly have been before the fatal April of 1917. Today, we can guide our judgment by the actual example of post-war Europe.

Is it conceivable that, at any time since Armistice Day, any or all of the nations victorious in the last war, however much they may have hated our nation, however power-driven they might have been, would have or could have invaded this continent with a conquering army, navy or air fleet—or a combination of the three?

The answer is that it is not only inconceivable; it is most absurdly absurd!

The victorious nations of Europe have been, ever since the war, too desperately busy pulling themselves together, and are still too mortally afraid of what subjugated Germany might do, if given the shadow of a chance, to even dream of conquering America.

MR. FATHER, THIS IS YOUR CHILD



AMONG THE ROMAN officers residing in Palestine was a centurion named Jairus. I picture him as a tall, comely, muscular soldier just past his thirtieth year. Graduated from the best military school in the empire, he was not only expert in the art of war, but aware of the emptiness of the superstitious religion which was more ridiculed than honored by the intelligent Patricians.

Most likely he abhorred the licentiousness of Venus, the hypocrisy of Jupiter and the cruelty of Mars—the three deities which were presented to the youth of his day for adoration and emulation.

Of an analytic mind, he sounded carefully the shallow depths of the Roman education he had received. It was an education designed to train men to acquire wealth, if necessary, through conquest; to prepare lawyers and legislators to devise means of holding that wealth, and to execute, through force, commands to hold despoiled colonists and domestic populations in orderly subservience.

Shortly after having received his military commission, Jairus married a Roman maiden whose life had been carefully cultivated in the garden of her parents' home. Indeed, she was a flower blooming in a wilderness of weeds.

Eventually, Jairus was commissioned to take charge of the Roman garrison located not far from Jerusalem. One day, having returned from his military maneuvers, he was accosted by his wife whose tears were more eloquent than her words. For several days this young couple had been worried because their pride and their joy—their little daughter—was ailing from an uncontrollable fever. Jairus knew from his wife's emotions that misfortune of some kind had taken up its abode within his household.

Quickly hurrying to the sick room, father and mother watched the military physician and the expert nurses administer to the little girl. Any observer could read the story on the doctor's face. That he entertained no hope to save the life of Jairus' daughter was evident.

"Doctor, is there no hope whatsoever? Must my baby girl die?" queried the father.

"None, sir," was the laconic reply of the physician.

JAIRUS was trained to be a man of action. Although he was distraught, he led his wife into the hallway and announced to her his plan. He reminded her of the stories which he had heard in the military camp. He recollected how a mysterious Wonder Worker had been going up and down Palestine healing the sick, curing the blind, cleansing the lepers and even raising the dead to life.

Bidding his wife to be of good cheer and promising her that, as a last resort, he would search out the whereabouts of this humble Carpenter of Nazareth and bring him to their home, Jairus kissed the saddened mother, summoned fresh horses for his chariot and wheeled his way toward Jerusalem.

Down the rough cobblestone streets the steel-gray stallions raced. Across the public square they galloped, coming to a halt on the fringe of a crowd of citizens intently listening to the words which flowed from the lips of Christ.

Jairus boldly shouldered his way through the crowd and stood before the Master, his hand raised to his brow in military salute.

The Savior paused and recognized his distinguished visitor.

The silent throng was hushed and astonished at the presence of the captain of the garrison.

What words spoke he to the Christ?

What sympathetic response did the Christ speak to the captain?

Inaudible to the ears of the townsfolk was the act of faith expounded by this Roman soldier. Indicating to Christ that he had soldiers who obeyed him at the mere suggestion of a word, this helmeted warrior intimated that the powers of nature similarly would obey the word of the Master.

Would Christ go down to his palace?

Would Christ cure his darling baby?

Certainly! Excusing Himself and asking the indulgence of the group assembled to listen to Him, Christ accompanied the centurion to his chariot and proceeded to the home of Jairus.

ALAS, when they arrived, they knew that death's cruel dart had found its loveliest mark; for there were the servants in tears. There stood a tall guardsman loudly sobbing. Yonder was the heart-broken gardener with whom the little girl had spent so many happy hours cultivating the roses of Sharon.

Inside the palace there was weeping and moaning. But without a tear in his eye, the strong father led the lowly Nazarene straight to the death chamber where the mother and her relatives were prostrate with grief.

Behold the gentle Christ, cool, calm and benign! For a moment He stands with His sad eyes fixed upon those lovely curls, those pallid cheeks and chalk-like lips whose beauty was seared by the frost of death. Then, He bends upon His knee and, with His left arm pillowing the wealth of golden curls, He bends low His head and kisses back to life the flower that was dead!

Lo, the miracle! The blush of youth returns to those white cheeks! The stiffened arms of the child relax! Her eyelids open and flash twin sapphires of smiling gladness into the eyes of Christ!

Both father and mother were in ecstasy because their daughter lived!

MY FRIEND, have you a daughter or a son? Perchance you have entrusted the flesh of your flesh to the elements of science only, to the care of our educational system with its Christlessness. The mad fever of this mad world may be devouring your child. Physicians and nurses—be they educators, legislators or sociologists—are in despair because all their learning cannot prevent the imminent destruction which awaits the youth of this nation.

You are a sensible man, trained meticulously in the affairs of life. You know the power of Christ.

In this emergency, when America has more need of Him than ever before, will you be outdone by a pagan Roman soldier named Jairus, or will you have as much faith as a grain of mustard seed which will impel you to bring your Lord and your God into your home and thereby save what no other power in this world can save?

Today, invite the lowly Nazarene to be a guest in your house. He will not be too busy to come. Welcoming the opportunity, He is willing to restore back to health and to life the girlhood and boyhood of America.

"Social Justice is synonymous with Class Cooperation. It is opposed to Class Conflict."